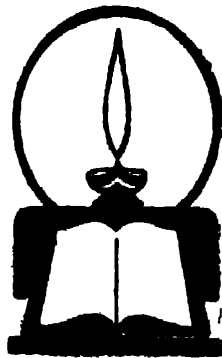


THE PHILOSOPHY OF JNANADEV

B. P. BAHIRAT, M.A.



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**TO
SHRI DADA MAHARAJA**

WITH VENERATION, LOVE AND GRATITUDE.

दुरिताचें तिमिर जावो । विश्व स्वधर्मसूर्ये पाहो ।
जो जें वांछील तो तें लाहो । प्राणिजात ॥

— जानेश्वरी, १८-१७९६.

**MAY THE DARKNESS OF SIN DISAPPEAR, AND
THE SUN OF TRUE RELIGION SHINE UPON
THE WORLD. MAY ALL THE DESIRES OF ALL
LIVING BEINGS BE FULFILLED.**

— Jnaneshwari, XVIII-1796.

PREFACE TO THE SECOND EDITION

It is gratifying to note that a second edition of this work is called for within a short period of its first edition. It indicates a sympathetic understanding and appreciation on the part of the readers, of the philosophy of the greatest and beloved saint of Maharashtra.

I have taken the opportunity of making some verbal improvements and adding the Appendix. It includes a free translation of some passages from Jnaneshwari and Abhangas. They are given as illustrative of the religious and ethical implications of Jnanadeva's Philosophy of Chidvilas.

I express my heartfelt gratitude to Shri Ramadas Bhatkal of Popular Book Depot - Bombay, for undertaking the publication of this second edition.

B. P. BAHIRAT.

PREFACE TO THE FIRST EDITION

JNANADEVA was a great genius of Maharashtra in whom we find a rare combination of poetry, philosophy and deep religious experience. As a saint he is held in high respect among religious sects. As a poet he is appreciated among literary circles. His contribution to the solution of the persistent problems of philosophy has not been however, fully recognized. As a matter of fact this contribution is his great gift not only to Maharashtra but to all mankind for whose welfare his heart yearned day and night. He has written all his works in his mother tongue—Marathi. It was but natural on the part of the eastern or western scholars not acquainted with Marathi language, to have neglected them. Some Marathi scholars have tried to explain his philosophical view point. But some of them have neglected his peculiar contribution while others have not brought forth its full significance. An attempt has, therefore, been made in this work to present in English the philosophy of Jnanadeva in a systematic form and to convey a clear impression of his lofty and integral idealism.

The chief works of Jnanadeva are *Jnaneshwari*, *Amritanubhava* and *Abhangas* or religious lyrics. *Jnaneshwari* is his famous commentary on the Bhagawad Gita. This classical work is selected by the famous world-organization UNESCO for translation into English, French and Spanish languages for international propagation. The Abhangas or religious lyrics of Jnanadeva are mainly the outpourings of his devotional heart though they also contain his religious

and moral teachings as well as descriptions of his yogic experiences. *Amritanubhava*, however, occupies a unique position. It is an independent work that sets forth clearly his philosophical point of view. The present work is mainly based upon *Amritanubhava*. The other works of Jnanadeva have also been taken into consideration and they yield a more consistent world view when seen in the light of *Amritanubhava*.

Jnanadeva's original contribution to idealistic thought in Indian philosophy is his theory of *Chidvilas* or the play of the Pure Intelligent *Atman*. The main target of his criticism is the theory of ignorance advocated by Shamkar. Though other thinkers like Ramanuja have criticised it before him, Jnanadeva does it in his own way. He stands on the same *Advaitic* ground as Shamkar and points out the discrepancies in the conception of *ajnana* or ignorance and also shows the lines of its consistent developments. The rejection of the conception of ignorance results in the transformation of the conceptions of God, the individual self and the world. God is not the phenomenal appearance of the Absolute as Shamkar believes. He is the very Absolute and contains within Himself the principle and the explanation of plurality. The world is not caused by *Maya* or the mystery of ignorance but it is the expression of infinite Divine love and joy. So Shamkar's attitude leads to asceticism while Jnanadeva's angle of vision leads to the path of loving devotion and self-less activism.

According to Jnanadeva it is not the *Maya* but the power of the Lord that is responsible for the appearance of the world. This doctrine resembles to that of Kashmir Shaivism. But Jnanadeva does not stop here. He analyses the conception of this power and comes to the conclusion that the power is the power of love. So the love of God

becomes the central reality of which His power and wisdom are but aspects. Love is not the quality of God, but God Himself, out of which all creation flows spontaneously. This infinite love is the deepest fact of the universe. There is a tender divine benediction over all things. So Jnanadeva says that God and his Love are the only two inmates of the home of the universe and not even a blade of grass is created without their mutual help. (Amt. I, 12-13).

To appreciate and fully realize in life this spring of Divine Love is *Bhakti* or the supreme devotion. It is called by Jnanadeva "*Akritrim Bhakti*" or natural devotion. As the temple, the deity and the worshippers can be hewn out of the same mountain-rock, so there can be the process of devotion even in the state of union with God. (Amt. IX, 41) As the Ganges united with the ocean plays upon its bosom, so the devotee united with God experiences the sweet flavour of devotion (*Jnaneshwari*, XVIII, 1138) "It is in love, and in nothing else that we find not only the supreme value of life but also the supreme reality of life and indeed of the universe" these words of McTaggart (quoted by Dr. T. M. Forsyth, M.A., D.PHIL., in his "*God and The World*" p. 146) will represent the view of Jnanadeva if we understand love to mean not merely a personal love felt by one individual for another, but its very spring that wells up in the heart of Divinity. So Jnanadeva called his work '*Anubhavamrita*' which means "The sweet Nectar of Experience".

Indian idealism proceeding from the Upanishadic philosopher Yajnyavalkya finds its maturest expression in the writings of Jnanadeva. As such it deserves a place of honour in the history of Indian philosophy. His philosophic view point leads to activism in addition to supplying a sound theoretic foundation to the *Bhakti* cult in Maharashtra. Such

luminaries as Namdeva, Ekanath and Tukarama drew their inspiration from this great spiritual fountainhead. Jnanadeva's philosophy of the Spirit has considerable historical importance but there are elements in it that have lasting and living universal significance. Hence the importance of its study cannot be overemphasised.

Dr. R. D. Ranade, M.A., D.Litt. kindly allowed me to make use of the English renderings of some verses of the Amritanubhava in his "Mysticism in Maharashtra".

Dr. V. A. Sukhatankar, M.A., PH.D., who happened to visit Pandharpur, expressed his deep sympathy for my work and encouraged me to publish it. Both of them have laid me under deep obligation for which I express my heartfelt gratitude.

I offer my thanks to my friend Mr. M. Gopalacharya, M.A., for discussing with me Janadeva's criticism of *Ajnanvada* and helping me by clarifying some difficult points.

I cannot express in words what I owe to my revered spiritual teacher to whose memory this work is dedicated as my humble offering.

Pandharpur
21-2-1956

B. P. BAHIRAT

CONTENTS

Preface	Page
CHAPTER I — The Age of Jnanadeva	1
Political condition — Literary condition — Religious condition — The Spiritual Lineage of Jnanadeva — The Bhakti-cult of Pandharpur.	
CHAPTER II — Life and Works of Jnanadeva	8
Sources — Ancestors — Vithalpant — Ramashram — Vithala's tragic end — Jnanadeva's brilliant career — His works — Jnaneshwari — Amritanubhava — Pasashthi — Haripatha — Naman — Abhangas.	
CHAPTER III — The Amritanubhava and Commentators.	23
The Date of composition — Division of chapters — commentators.	
CHAPTER IV — Metaphysics — The Nature of Ultimate Reality.	36
Limitations of Pramanas — The conception of Sat, Chit and Ananda — the nature of Ultimate Reality — God and Goddess or Purusha and Prakriti.	
CHAPTER V — Cosmology — The nature of the World.	53
Epistemological method of Jnanadeva — Refutation of Mayavada — Ramanuj — Madhwa — Nimbark — Vallabha — Jnanadeva — The world as the expression of Divine Love and Joy.	
CHAPTER VI — The Nature of Jiva	78
Importance of the problem — Various conceptions — Jnanadeva's conception of Jiva or the Individual self.	

CHAPTER VII — Bhakti or God-realization.	83
Vedic age — The Upanishadas — The Bhagawad-gita — The Bhagawata — The Shandilya sutras — The Narad Bhakti sutras — The Bhakti Mimamsa sutras — Jnanadeva's conception of Bhakti — Difference between Jnanadeva and the other Acharyas.	
CHAPTER VIII — Influences on the Philosophy of Jnanadeva	100
The Upanishadas — The Yogavasistha — The Shiva sutras — Gorakhanath — Shamkar.	
CHAPTER IX — Amritanubhava and Other Works of Jnanadeva	114
Pasashti and Amritanubhava — Jnaneshwari and Amritanubhava — Abhangas — Virahinis.	
CHAPTER X — Different Interpretations of Jnanadeva's Philosophy — A critical survey.	123
Dr. Pendse — Pri. S. V. Dandekar — Dr. Ranade — Shri Panduranga Sharma.	
CHAPTER XI — Jnanadeva and Some Western Philosophers.	132
Plotinus — Spinoza — Bradley.	
CHAPTER XII — Jnanadeva's place in the History of Indian Philosophy.	142
Negligence of Jnanadeva's Philosophy — The culmination of Indian Idealism — Ethical teaching — Religion of love — Influence on later writers — The universal significance of Jnanadeva's philosophy.	
Appendix	149
Amritanubhava (An English rendering)	157
Index	253
Bibliography	271

CHAPTER I

THE AGE OF JNANADEV

Political condition

JNANADEV lived in the latter half of the thirteenth century A.D. Jnaneshwari was written in Shaka 1212 (1290 A.D.). The fact that the completion of the work took place in 1290 A.D. is undisputed as it is mentioned at the end of the work itself.¹ Similarly Jnanadeva mentions the name of 'Shri Ramachandra' i.e. King Ramadevarava of Yadava dynasty as 'a just ruler who supported all arts and sciences'.² Devagiri — the present Daulatabada — was the capital of the Yadava Kings. King Bhillama (1187-1191 A.D.) was the first sovereign of this Yadava dynasty. He put an end to the Chalukya rule and founded Devagiri. His son Jaitrapal, it is said, had Mukundaraja — the author of Paramamrita and Vivekasindhu — as his spiritual teacher. Jaitrapal's son Singhan was a valorous king who conquered Malwa, Gujarath and Southern Maharashtra and annexed them to his kingdom. The town Shinganapur was founded by him and so is named after him. 'Sangit Ratnakar,' an authoritative Sanskrit work on Indian Music, was written by Sharangadhar during his reign. King Ramadevarava was the great-grandson of this Singhan. He ruled from 1271 to 1309 A.D. The famous Hemadri, the towering personality of the times, was his chief minister or Shrikaranadhipa. He was a great administrator as well as an able organizer. He compiled the encyclopaedic work named 'Chaturvarga Chintamani' which stands foremost among his other minor religious works. He is said to have built many temples in a peculiar style called Hemadapanti after his name and invented the Modi script in Marathi. Bopadeva, the famous

grammarian, was a friend of Hemadri. The Yadava period was really a golden period in the history of Maharashtra and "Devagiri formed a centre of learning, art and culture in the midst of Maharashtra attracting men of great attainments and scholarship from all parts of India. Astronomy, Astrology, Mathematics, Theology, Medicine and Statecraft received encouragement from the Yadavas."³

King Ramadevarava was a just ruler, a great patron of learning and a devotee of the God of Pandharpur whose shrine he visited with reverence. His name stands in the inscription of Pandharpur temple where a list of those persons who endowed sums of money for the purpose of building, is found.⁴ Ramadevarava, however, does not seem to be a brave king because in his reign Allauddin Khilji invaded his capital, defeated him and made him his subsidiary who had to pay a yearly tribute. But during Jnanadeva's life time Maharashtra was unmolested by foreign invasions and was enjoying all prosperity.

Literary Condition

If we look to the literary condition we see that it is Jnanadeva who has written the first original philosophical work in Marathi language. Mukundaraja, the author of Paramamrit and Viveksindhu, is called the first poet of Maharashtra. But his priority to Jnanadeva is doubtful. Writers like Ajagaonkar have tried to prove that he lived after Jnanadeva.⁵ Then again his works lack originality. Mukundaraja himself tells that he has followed Shamkara in his work.⁶ So his works are in the main expository of Shamkara's philosophy. There is also Mahanubhava literature, but it is poetic and religious more than philosophical. It has no original philosophical point of view. It contains only a gross pluralism. Jnanadeva was a great poet as well

as a great philosopher and his work is the first of its kind in Marathi literature.

Religious Condition

Though Maharashtra was enjoying secular prosperity its religious condition was far from satisfactory. There was, as it were, a religious fermentation. Five centuries ago Shamkaracharya had attacked Vedic ritualism and advocated the doctrine of renunciation. Ramanuja had tried to reconcile both, but his influence was not felt so much in Maharashtra. The ritualism was fast disappearing and its place was being taken by the worship of various deities. The inferior deities were also offered animal sacrifices. Jnanadeva describes a person worshipping inferior deities as the very incarnation of ignorance. He observes: "Like the foolish farmer giving up his old business and beginning something new every day, the man overpowered by ignorance installs new images of gods often and again, and worships them with the same intensity. He becomes the disciple of a Guru (a spiritual teacher) who is surrounded by worldly pomp, gets himself initiated by him and is unwilling to see any other person who has got real spiritual dignity. He is cruel to every being, worships various stone images and has no consistency of heart. Leaving the image of god in his house, he wanders among the so-called holy places performing the rites of several deities on various occasions. On the eleventh day of the month he worships Krishna and on the fourth he worships Ganesha. On the fifth he performs the rites of serpents and on the fourteenth those of goddess Durga. In the first half of the month of Ashwin he worships goddess Chandi. On Sunday he visits Bhairava, and on Monday he runs with Bela leaves in his hand to Mahadeva. He does not keep quiet even for a moment and is like a prostitute whose residence is open to

all, his mind is open to all kinds of worship and hence he is the very incarnation of ignorance.”⁷

Besides these deity-worships there were too many religious performances current amongst the different strata of society. Hemadri has described various such religious performances numbering about two thousand. He prescribes five to ten performances for each day and gives details about the deities to be propitiated. He gives a list of various dishes to be prepared and offered to the priests for gaining their favour. He also gives various authoritative quotations from Shrutis, Smritis and Puranas.⁸

Besides this degenerated form of Vedic Religion, there were various sects like Jain, Lingayata and Mahanubhava trying to get supremacy. Jnanadeva has criticised different views of Ahimsa. Besides criticising Mimamsakas and Ayurvedics he has also criticised Jainas. “Some people” he says, “drink water filtered through a piece of cloth as their religious duty. But many germs are destroyed in the very process of filtering. Some again eat uncooked food because they are afraid of injuring the germs. But in the very act of eating uncooked food, they do injury to themselves. A non-injury is not a non-injury at all. It is like cutting the boughs of a tree for making a fence around it or like cutting one’s hands to satisfy one’s hunger. It is like putting down a temple in order to build a wall around it or like burning one’s quilts to get warmth.”⁹ Lingayata religion was promulgated by Basava in the 12th century A.D. and it was attacking Jainism. The Mahanubhava sect worshipped Krishna and Dattatraya. But it closely guarded its doctrines. Its works were written in a cryptic language not easy to decipher. Asceticism was its ideal and like Buddhism it advocated renunciation not for men alone but for women also. Because of its secrecy and extreme ascetic tendency

the Mahanubhava cult did not find favour with the saints of Maharashtra and we find its criticism in the works of Ekanatha and Tukarama.

The Spiritual Lineage of Jnanadeva

The spiritual lineage of Jnanadeva can be traced to the two sources; the Nath cult and the Warakari or Bhakti cult of Pandharpur. The Nath lineage is described at the close of Jnaneshwari as follows, Shiva-Shakti-Matsyendra-Gorakha-Gahini-Nivritti and Jnanadeva.¹⁰ Tryambakpant, the great grandfather of Jnanadeva, was initiated by Gorakhanath. Gorakhanath's disciple Gahininath initiated both Govindpant and Nirai, the grandfather and grandmother of Jnanadeva.¹¹ He also initiated Jnanadeva's brother Nivrittinath who in his turn was the initiator of Jnanadeva. Before Jnanadeva this spiritual wealth was a great secret known only to the teacher and his disciple. Jnanadeva wanted to disseminate it among all. So we find his request to his master to this effect in the closing words of Jnaneshwari. The history of these Nathas before Gorakhanath is not yet explored. These Nathas were a wandering sect of persons gifted with great yogic powers. Their regular place of residence is not known. Both Bengal and Maharashtra claim their residence. The hill named Matsyendragad and a tamarind tree called Gorakh-chincha are in the district of Satara. These are shown as sacred to Matsyendranath and Gorakhanath respectively. Nivrittinath was initiated by Gahininath at Brahmagiri near Nasik. He describes his master thus — "His heart was parched by renunciation but was cooled by Divine Love. He was wandering without being affected by pleasure or pain, without being attached to any worldly object and the Divine Bliss made his heart its constant abode. By his grace my family has become sanctified."¹² Nivrittinath and his sister

Muktabai had also the fortune of meeting Gorakhanath.¹³ Historical evidence about the existence of Matsyendranath is not available,¹⁴ but Gorakhanath has written some works that are published and hence we see that he was a great organizer of the Nath cult which has played an important role in the creation and consolidation of Neo-Hinduism after the decline of Buddhism. Siddhsiddhant-Paddhati is his important and authoritative work that deals with philosophical problems such as the nature of Ultimate Reality, its relation with individual souls and the world. This work is written in Sanskrit, partly in the form of aphorisms and partly in the form of verses, and it must have greatly influenced the philosophy of Jnanadeva.

The Bhakti Cult of Pandharpur

The history of the Bhakti cult of Pandharpur is also uncertain. According to tradition, Pundalika was the first great high-priest of the God of Pandharpur. The Pandurangashtaka of Shamkaracharya mentions the name of Pundalika for whom God appeared on the bank of Bhima. If these verses are composed by the first Shamkaracharya, we can say that Pundalika must have lived before the eighth century A.D. But the authenticity of the verses is doubtful. Malu Sonar has written a work in Marathi called Malu-Taran in which he has given a history of Pandharpur, and, if his account is reliable, the date of Pundalika goes as far back as the first century A.D. But unfortunately, the writer of this work is not reliable. However, the inscription on the Samadhi of Krishnaswami together with the idols of Vithal and Rukmini found in Alandi dated 1209 A.D. and the inscription at Pandharpur dated 1237 and 1273 A.D. show that Pundalika and his God were enjoying a wide reputation nearly four or five centuries before Jnanadeva. Jnanadeva's father and grandfather were regular visitors to

Pandharpur. This fact and his coming in contact with the great devotee Namadeva were of prime importance in shaping his philosophy which became the foundation of the Bhakti cult in Maharashtra.

¹ *Jnaneshwari*, XVIII-1810.

² *Jnaneshwari*, XVIII-1804.

³ Paper by V. K. Bhawe, read at The All India History Congress (1938).

⁴ The inscription is called Chauryansi inscription and its date is Shak 1195. (1273) A.D.) i.e. two years before Jnanadeva was born. It was first published by V. K. Rajwade 50 years ago. Dr. S. G. Tulpule of Poona University with the help of Pandharpur Samsodhan Mandal and Badve Committee has recently taken new prints of this inscription. He has found more than twentyfive prominent mistakes in Mr. Rajwade's reading. His article appears in the Journal of Poona University (I. 1).

⁵ Ajagaokar J. R. — *Maharashtra Kavi Charitra* Part I, P. 14.

⁶ *Viveksindhu* (VII-47). Though Jnanadeva has made a similar statement in his *Jnaneshwari* (XVIII-1723) and his difference from Shamkar is not quite explicit in that work, we clearly see in his original works like *Amritanubhava* and *Changadeva Pasasthi* how he has got his peculiar angle of vision.

⁷ *Jnaneshwari*, XIII, 81-822.

⁸ *Chaturvarga Chintamani-Vritkhand..*

⁹ *Jnaneshwari* (XIII; 230-235).

¹⁰ *Jnaneshwari* (XVIII; 1751-58).

¹¹ The Gatha of Namadeva (Avate Edition) p. 81. Abg. 834.

¹² The Gatha of Jnanadeva (Avate Edition) p. 17. Abg. 135.

¹³ The Gatha of Jnanadeva (Avate Edition) p. 146. Abg. 1349.

वैराग्यें तापला सप्रेमें निवाला । ठेवा जो लाधला शांती सुख ॥

¹⁴ Matsyendranath is regarded as the author of several works like *Kauljnannirnaya*. Those are found in the Nepal Darbar Pustakalaya. Dr. Bagchi has published some of them.

CHAPTER II

LIFE AND WORKS OF JNANADEVA

Sources of Jnanadeva's Biography

THE chief sources of Jnanadeva's biography are the writings of Namadeva, Satyamalanath and Sachchidananda Baba. Namdeva was his contemporary and his deep intimacy with Jnanadeva is wellknown. The other two were the disciples of Jnanadeva. The abhangas of Namadeva called Adi, Tirthavali and Samadhi contain the account of Jnanadeva's ancestry and his whole life, his travels and entering Samadhi. Pangarkar has given an account of the other two biographies but unfortunately both of them are yet unpublished.¹ Later biographers are Mahipati, Nabhaji and Niranjana Madhava.

Ancestors of Jnanadeva

Jnanadeva's ancestors were Kulkarnis of Apegaon, Apegaon is situated on the bank of the river Godavari. It is eight miles from Paithan which was then famous for its Sanskrit learning. Hariharpant was the grandfather of Jnanadeva's great-grand father Triambakpant. He was looking after the revenue affairs of Apegaon in Shaka 1060 (1138 A. D.) His grandson Trimbakpant was a great devotee. He obtained spiritual initiation at the hands of Gorakhanath. Triambakpant's son Govindpant was also a devotee of Shri Vithal of Pandharpur. Govindpant and his wife Nirabai were both initiated by Gahininath. The pious couple gave birth to a child in their old age. It was named Vithal after the name of their beloved deity.

Vithalpant

Vithalpant was a clever boy. He learnt the Sacred Vedas, Sanskrit grammar and poetry. After finishing his studies, he took the permission of his parents and went on a pilgrimage to sacred places like Dwaraka, Pindarak and Saptashringi. When he arrived at Bhimashamkar and saw the source of the river Bhima he was reminded of Pandharpur which is situated on the bank of the same river. He made up his mind to go there. On his way he halted at Alandi to see Siddheshwar. Alandi is situated on the bank of the river Indrayani. It is thirteen miles from Poona. Sidhopant, the then Kulkarni of Alandi, was glad to see the young scholar and gave his daughter Rukmini to him in marriage. After some days the married couple with Sidhopanta's family, visited Pandharpur and returned to Apegaon. Govindpant and Nirabai were glad to see them, but they, however, did not live long to enjoy this happiness. After passing some years at Apegaon, Vithalpant and Rukmini left the town and went to stay at Alandi, according to Sidhopant's advice.

Vithalpant's heart yearned for self-realization and he thought of giving up his householder's life. One day he left home, went to Banaras and became a disciple of a sanyasi. He renounced the world, became an ascetic and was named Chaitanyashrama.

His spiritual teacher Ramashrama

Tradition says that the sanyasi whom Vithalpant approached was Ramananda. This Ramananda cannot be identified with the Ramananda who was the follower of Ramanuja and the teacher of Kabir because he was not even a contemporary of Jnanadeva. In an unpublished

manuscript of Namadeva's Abhangas the name of Vithalpant's initiator is given as Ramashrama.³ It is told that Vithalpant, while staying at Banaras, heard the glory of renunciation in a discourse on the Gita delivered by Ramashrama and got himself initiated by him.³ Niloba, in one of his Abhangas, says that the name of Vithalpant's teacher was Nrisimhashrama.⁴ We get the names of Ramadvaya and Nrisimhashrama as the wellknown writers on Advait Vedant, who wrote Vedant-Kaumudi and Bheda-dhikkar respectively. But one of them lived in the first half of the fourteenth century while the other in the sixteenth century A.D.⁵

Mahipati in his biography of Jnanadeva mentions the name of Ramashrama and not of Ramananda.⁶ He is a later biographer and must have based his account on that of Namadeva. The importance of the name of Vithalpant's teacher lies in the fact that some writers want to show the relation of Jnanadeva with Ramanuja through the latter's disciple Ramananda. But for the following reasons we cannot identify Ramananda with the teacher of Vithalpant:-

(1) Namadeva's account of Jnanadeva should be taken to be the most reliable of all the accounts. He mentions the name of Ramashrama and not that of Ramananda.

(2) All the biographers agree to the name Chaitanyashrama which Vithal assumed on his entering the ascetic order. Among the disciples of Ramananda we find the names like Anantananda and Bhavananda. He would have also named his new disciple Chaitanyananda instead of Chaitanyashrama.

(3) Both Namadeva and Mahipati say that Vithalpant, while at Banaras, heard discourses on the Gita by a monk who emphasized the path of renunciation. Now the tenor

of the whole Shamkara Bhashya on the Gita is that of emphasizing Sannyas (the path of renunciation) and of Ramanuja-Bhashya is that of laying stress on Bhakti-yoga (the path of devotion).⁷ So the monk who expounded the Gita must have been a follower of Shamkara and not of Ramanuja.

(4) Lastly, the period of Ramananda does not correspond to that of Vithalpant. According to Dr. Bhandarkar the period of Ramananda was about 1300 to 1411 A. D.⁸

Vithalpant's teacher was, therefore, Ramashrama and not Ramananda. Namadeva refers to him as a Shripad in his Abhangas of Adi. (i.e. Jnanadeva's ancestry).

Now this Shripad went on a pilgrimage and while on his way to Rameshwar visited Alandi. There he saw Vithalpant's wife Rukmini circumambulating an Ashwattha tree. Her heart was pining for her husband. Seeing the very image of piety, the Shripad's heart was filled with paternal love. When Rukmini saw him, she came near and bowed to him with great reverence. He gave her his blessings saying "let pious sons be born to you." No sooner did he utter these words, than the Shripad saw tears rolling down the eyes of Rukmini. He made inquiries and came to know the cause of her grief. She told him how her dear husband had forsaken her and gone away. The Shripada at once remembered his new disciple. His heart told him that the new sanyasi in his hermitage was no other than Rukmini's husband. He gave up the pilgrimage, returned to Banaras and after a pressing inquiry learnt that what his heart had told him was true. He ordered Chaitanyashrama to give up sanyasa and accept the life of a householder again. So Chaitanyashrama became Vithalpant once again. He returned to Alandi and led the life of a householder according

to the command of his spiritual teacher who had advised him to give up all fear because God would help him.' Rukmini's joy knew no bounds but alas it lasted only for a few days.

The orthodox Brahmins of Alandi excommunicated Vithalpant. He was greatly harassed and even persecuted, but he did not utter a word against them. Twelve years elapsed and Rukmini gave birth to Nivrittinath in 1273 A.D. After two years Jnanadeva was born (1275 A.D.) Jnanadeva's younger brother Sopan was born in 1277 A.D. and Muktabai, the youngest of all, was born in 1279 A.D.

Though there is a difference of opinion as regards the birth dates, Pangarkar has given the Abhangas of Janabai Namadeva, Visoba Khechar and a passage from Sachchidanand Baba's Jnaneshwar-Vijaya which support the above dates.¹⁰ Jnanadeva passed away in 1296 A.D. and the fact is told by Namadeva, Chokhoba, Visoba, and Janabai. Jnanadeva's age was twenty two at that time as we find it in one of his Abhangas "बाल छंदो बावीस जन्मे । तोडीली भवा-
न्धीची कर्मे. " This also supports the above dates.

His tragic end

Taking his children with him Vithalpant lived outside the town. All the four children were spiritual gems but the orthodox Brahmins of Alandi thought it a bad omen even to look at them. Dejected with these adverse circumstances Vithalpant, one day, decided to leave his home. He went to Triambakeshwar (a village near Nasik, situated in the vicinity of the source of the river Godavari) with his children. As they were going round Brahmagiri a mountain near Triambakeshwar—they met a tiger. Vithalpant hurried away with his children, but missed Nivrittinath who

had entered a cave. In the same cave lived saint Gahininath who offered Nivrittinath his spiritual wealth. Thus misfortune was turned into a golden opportunity. Nivrittinath rejoined his father and young brothers. Returning to Alandi, Vithalpant asked the Brahmins about his atonement. They told him the remedy of giving up his life! For the sake of the happiness of his offspring Vithalpant left home one day, went to the sacred Ganges and ended his life by throwing himself in the holy river. A year after, his wife Rukmini leaving all her children under the protection of her eldest son, followed the example of her husband. Yet the orthodox Brahmins of Alandi were not appeased and did not consider Vithalpant's children as purified. They wanted a certificate of atonement from the Pandits of Paithan. Nivrittinath along with Jnanadeva and others went to Paithan accordingly. There, all of them were ridiculed for bearing names indicative of their spiritual dignity. In the assembly the learned Pandits laughed at them as children of a sanyasi. But when they saw that Jnanadeva caused a passing buffalo to recite Vedas, they were silenced and gave them a certificate of purification. When all of them returned the buffalo followed them.

Jnanadeva's Career

While returning to Alandi all of them halted at Newase—a small town on the bank of the river Pravara in the Ahamadnagar district. Jnaneshwari — the sweetest exposition of the Bhagavadgita — was written here.¹¹ The pillar still stands near which sat Jnanadeva in front of his dear master Nivrittinath. Nectar like words oozed out of his lips and were taken down by Sachchidananda Baba. After the completion of Jnaneshwari Nivrittinath told Jnanadeva to compose an independent work and the Amritanubhava was written accordingly.¹² While returning

to Alandi the buffalo of Paithan gave up its life at Ale (in Poona District) where a tomb still stands and annually pilgrimage is held on the eleventh day of the latter half of the month of Chaitra.¹³

Changadeva, a great yogi, came to see Jnanadeva. He had attained some yogic powers and was proud of them. But when he met Jnanadeva he gave up all his pride and became his humble disciple. Jnanadeva advised him in sixty five verses that are known as Changadeva Pasasthi.

After passing some months in Alandi Jnanadeva, along with Nivrittinath and others, went to Pandharpur where he came in contact with the great devotee Namadeva. They became intimate friends. The great philosopher became a great devotee of God Vithal and the great apostle of the Warakari Cult. Jnanadeva took Namadeva with him and travelled up to Banaras visiting all the holy places in the Northern India and all the country resounded with their sweet kirtanas. They returned to Pandharpur and there was a great feast in which the contemporary saints like Goroba the potter, Sanvata the gardener, Chokhoba the untouchable, Parisa Bhagawat the Brahmin, and others took part. Then Jnanadeva expressed his wish to enter Samadhi and they all went to Alandi. There was a great religious festival. It was the eleventh day of the latter half of the month of Kartik. They all kept awake all night long singing the name of the Lord. Next day¹⁴ they all dined together. Then Nara, Vitha, Mahada, and Gonda—the four sons of Namadeva — swept clean the place of the Samadhi. Namadeva besmeared the body of Jnanadeva with the sandal-paste, marked his forehead with the pigment of musk, put on garlands of fragrant flowers, waved sacred lights and paid homage to the dearest of his heart. It was the thirteenth day of the second half of Kartik. Jnanadeva sat on the Asan. Jnanesh-

wari, his monumental work, was placed before him. He closed his eyes and while engrossed in Love Divine he entered Sanjivan Samadhi! " The slab was placed on the door by Nivrittinath. With deep sorrow they remembered the sweet company of the great saint. Tears rolled down their eyes incessantly. The day is held sacred and thousands of pilgrims yearly visit Alandi to pay their respectful homage to Jnanadeva whom they regard as their spiritual father and mother.

The Works of Jnanadeva

The works of Jnanadeva so far available are—

- 1 Jnaneshwari or Bhavarth—Dipika
- 2 Amritanubhava
- 3 Changadeva-Pasashthi
- 4 Haripatha
- 5 Namana
- 6 Miscellaneous Abhangas.

There is unanimity of opinion regarding the authorship of all of these. There are also other works like the Yogavasishtha, Bhaktiraja, Panchikaran, Shukashtaka, Gayatri-tika, Uttargita, Prakritgita and Samas which are sometimes ascribed to Jnanadeva. But they do not appear to have come from the pen of the author of Jnaneshwari.

Jnaneshwari

Jnaneshwari is the *magnum opus* of Jnanadeva's brilliant career. It is his celebrated Marathi commentary on the Bhagavadgita. Jnaneshwari is also called Jnanadevi and Bhavartha-Dipika i.e. a torch enlightening the import of the original text. Jnanadeva himself does not use any title. He describes his work as an ornament to the Gita, in the form

of the Marathi version.¹⁵ The titles Jnaneshwari and Jnanadevi are used by Namadeva while Janabai suggests the other title i.e. Bhavartha-Dipika.¹⁶

Jnaneshwari was not written but delivered extempore, chapter by chapter by Jnanadeva when he was only a lad of fifteen and it is a wonderful miracle of his uncommon genius.

The ancient Indian scriptures were written in Sanskrit and were beyond the ken of the common people. Jnanadeva used Marathi language instead of Sanskrit. Out of a deep compassion he delivered the message of the Lord with his original interpretations, to the common masses in their own mother-tongue. There are seven hundred verses of the Gita while the number of the ovis in the Jnaneshwari is about nine thousand. In these he tries to bring out fully the spirit of loving devotion that pervades the Song of the Lord. Bhakti or loving devotion is the fruit of right knowledge and the spring of right actions. This is the message of the Gita and Jnanadeva proclaims it in words that are so sublime, so lucid and so enchanting. The object of the Jnaneshwari is to spread spiritual bliss, to eliminate the dearth of discrimination and to enable any aspirant to have the glimpse of Divine Knowledge.¹⁷ Jnaneshwari is the first and the greatest work in the Marathi language both from the point of view of a high literary excellence and of an elevating philosophy of life.

Instead of adopting the traditional method of dividing the Gita into three compartments, each consisting of six chapters, Jnanadeva gives his original views about the divisions. The first three chapters, according to him, form the first division in which the way of action is described. Next eight chapters i.e., from 4 to 11 form the second division

which describes the pathway of Bhakti or devotion. But it is devotion through action.¹⁸ The third division consists of chapters 12 to 15 where the path of knowledge is described. Jnanadeva thinks that the Gita proper ends here.¹⁹ The 16th chapter discusses the qualities which help or hinder the growth of knowledge. The last two chapters are devoted to answer some incidental questions of Arjuna. Besides these answers, the last chapter sums up the whole Gita. It is called by Jnanadeva 'Kalasadhyaya' i.e. the pinnacle of the temple of the Gita.

Jnanadeva adopts the theory of Chidvilas which maintains that the universe is the expression of the Absolute Reality.²⁰ His philosophy is the source of his exquisite poetry contained in Jnaneshwari. The Shanta Rasa or the "peaceful flavour" predominates the whole work.²¹ In the case of Jnanadeva this Shanta Rasa does not mean merely a negative otherworldly sentiment. It is identical with Bhakti Rasa which is a positive feeling of deep devotion.

In describing a true devotee Jnanadeva says that he is united with God and yet serves Him.²² So there is the union of Bhakta with his God and yet a separation from Him. This is the secret of Bhaktiyoga that is revealed in the Jnaneshwari. Prof. Patwardhan rightly says, "That the general drift of the teachings of Jnanadevi is to emphasize Upasana and Bhakti, service and love of God, not the identity of the Bhakta and his Lord, is to be inferred from the fact that Jnanadeva is at his best, his spirit in the full swing of its pinions and his soul in sympathetic raptures in those portions of Jnanadevi that deal with the Bhaktiyoga system which maintains that salvation is to be attained by means of Bhakti or is Bhakti"²³

Jnaneshwari is the gospel of thousands of Warakaris i.e. the devotees of Vithal who regularly visit Pandharpur.

It forms the fountainhead at which the chief and more prominent exponents of Bhagawat Dharma in Maharashtra like Ekanatha and Tukarama have drunk deep and received the inspiration to compose great works like the Ekanathi Bhagavata and the Gathas of Abhangas.

Amritanubhava

Amritanubhava of Jnanadeva is the greatest philosophical work in Marathi literature. It is not based on any ancient authorities like the Upanishads or Vedanta Sutras. Jnanadeva relies upon his own religious experience and his original philosophical insight. He expounds his theory of Sphurtivada with a fine logical acumen as well as with a mastery and wealth of poetic imagery. He refutes the other theories like the dualism of Samkhya, the Subjective Idealism and the Nihilism of Baudhas and the Ajnanavada or the theory of ignorance supported by Shamkaracharya. The Ajnanavadi is his chief opponent. About one-third part of Amritanubhava is devoted to the refutation of the theory of ignorance. Amritanubhava ends in revealing the secret of Akritrima Bhakti or natural devotion and forms the philosophical basis of the religion of Bhakti in Maharashtra.

Changadeva Pasashthi

Changadeva Pasashthi of Jnanadeva contains only sixty-five verses. They are addressed to Changadeva who was a Hathayogi. When Changadeva came in contact with Jnanadeva he realized the futility of his yogic powers. He gave up his Hatha-yoga and became Jnanadeva's disciple. This small work gives a clear exposition of the philosophy of Jnanadeva within a short compass.

Haripatha

The word Haripatha means remembering the name of the Lord Hari with intense affection. Haripatha consists of twenty eight Abhangas. Jnanadeva describes in it the importance of the name of the Lord. The utterance of the name of God is the only royal road to meet Him. All the other means like yogic practices, performance of sacrifices, wandering from one holy place to another, and bathing in the sacred waters, are of no avail. The devotees of God feed upon the nectar of His name. There is neither time nor season for the utterance of God's name. The name of God is like a door of His temple. If any one stands for a moment at this door he goes beyond the four salvations. Haripatha is the outcome of the natural devotion described in Amritanubhava.

Namana

The Namana is a hymn in praise of the Lord of the universe. It contains one hundred and eight stanzas in the ovi metre. Describing the importance of prayer, Jnanadeva says, "Prayer is the supreme end. It is the precious secret. It is the Divine experience. Prayer is the faith in God, nay, it is God Himself." ²⁴

Miscellaneous Abhangas

The Abhangas are religious lyrics. About nine hundred Abhangas of Jnanadeva are available. They deal with various subjects such as the description of the lovely form of God Vithal, the sweetness of the name of the Lord, advice to the aspirants, the greatness of the spiritual teacher, criticism of religious superstitions and hypocrisy, the futility of asceticism and the supremacy of the path of

devotion. There are some Abhangas of Jnanadeva, called 'Virahini.' The Virahini is a woman experiencing viraha or the pangs of separation from her lover. In these Abhangas the Lord of the Universe is depicted as the lover and His devotee as His beloved. Divine love is infinite and the finite individual who has tasted its sweetness is never satisfied. He wants to experience it again and again and always pines for fresh draughts. This sweet and the highest experience of a devotee is expressed in the Virahini Abhangas. It is the culmination of the Haripatha or uttering the name of the Lord with intense love.

¹ Pangarkar, L. R. मराठी बाळ्याचा इतिहास Vol. I, pp. 499-501.

² Sen, Dr. K. M. — *Medieval Mysticism of India* p. 70. According to Dr. Sen Ramananda's period is from 1370 to 1440 A.D.

³ Saraswati Mandir Library, Tanjore, Manuscript No. 1801 quoted by Mr. Subandha in the 'Namdeva' Magazine (Sept. 1943).

गीता व्याख्यानी संन्यास महिमा । ऐकोनी आश्रमा अतीत आला ॥ ८ ॥

विचारले मनी पुरे हा संसार । अनंत अपार दुःखराशी ॥ ९ ॥

मग श्रीरामाश्रमाशी गेला पै शरण । ॥ १० ॥

⁴ *Nilobacha Gatha* (Chitrashala Edition) p. 432. Abg. 1566.

⁵ Dasgupta Dr. S. N. — *The History of Indian Philosophy*, Volume II, p. 216.

⁶ *Bhakti-Vijaya*, VIII-118.

⁷ गीताशास्त्रस्य संक्षेपतः प्रयोजनं परं निःश्रेयसं सहेतुकस्य संसारस्यात्यंतोपरमलक्षणम् ।

गीता शांकरभाष्य प्रस्तावना

परं ब्रह्म पुरुषोत्तमः ... पांडुतनययुद्धप्रोत्साहनव्याजेन परमपुरुषार्थ-
लक्षणमोक्षसाधनतया वेदांतोदितं स्वविषयं ज्ञानकर्मानुगृहीतभक्तियोगमव-
तारयामास ।

गीता रामानुजभाष्य प्रस्तावना.

⁸ Bhandarkar, Dr. R. G. — *Vaishnavism, Shaivism and Minor Religious Systems*, pp. 94-95.

९ “अविविकर्माचें न धरावे भय । यासि आहे साह्य जगदीश ॥”
नामदेवाची गाथा Abg. 955

१० Pangarkar, L. R. — श्रीज्ञानेश्वर महाराज चरित्र आणि ग्रंथ विवेचन,
(Third Edition, p. 40)

११ ऐसें युगीं परो कळीं । आणि महाराष्ट्र मंडळीं ।
श्री गोदावरीच्या कूळीं । दक्षिणिलीं ॥
त्रिभुवनैकपवित्र । अनादि पंचक्रोश क्षेत्र ।
जेथ जगाचें जीवनसूत्र । श्रीमहालया असे ॥
तेथ महेशान्वय-संभूतें । श्रीनिवृत्तिनाथसुतें ।
केलें ज्ञानदेवें गीते । देशीकार लेणें ॥

Jnaneshwari, XVIII, 1802-5

१२ निवृत्ती म्हणती ऐक ज्ञानदेवा । अनुभव करावा अमृताऐसा ॥
नामदेवाची गाथा (Chitrashala Edition, Abg. 964)

१३ येउनी उतरली आळ्याचीये वनीं । पशु तये स्थानीं शांत झाला ॥
Ibid. Abg. 964

१४ जाऊनी ज्ञानेश्वर बैसले आसनावरी । पुढे ज्ञानेश्वरी ठेवियेली ॥
तीन वेळा तेव्हां जोडिले करकमळ । झांकियेले डोळे ज्ञानदेवे ॥
Ibid, Abg. 127

१५ तेथ महेशान्वयसंभूते । श्रीनिवृत्तीनाथ सुते ।
केलें ज्ञानदेवे गीते । देशीकार लेणे ॥

Jnaneshwari, XVIII, 1806

१६ भाव अक्षरांची गाठी । ब्रह्मज्ञानानें गोमटी ॥
ते हे माय ज्ञानेश्वरी । संत जना माहेश्वरी ॥

— Namadevachi Gatha Abg. 2363

१७ फिटो विवेकाची वाणी । हो काना मना जिणी ।
देखो आवडे तो खाणी । ब्रह्मविद्येची ॥
दिसो परतत्व डोळा । पाहो सुखाचा सोहळा ।
रिघो महाबोध सुकाळा- । माजी विश्व ॥

Jnaneshwari, XIII, 1162-63

18 तंव कर्म ईश भजावा । हे जे बोलिले ॥

Ibid. XVIII, 1414.

19 तरी अध्यार्यां पंधगवा । श्रीकृष्णें तथा पांडवा ॥

शान्त्रसिद्धांत आघवा । उगागिला ॥

म्हणोनि इये अध्यार्यां । निरुप्य नुरेचि कांहीं ॥

Ibid. XVI, 41,46.

20 हे आंतवाहेर मिया कांदलें । जग निखिल माझेंचि वोतिलें ॥

Ibid. IX-302.

21 नुसधीच शान्तिकथा । आगिजेल कीर वाक्यथा ।

जे शृंगाराच्या माथा । पाय ठेवी ॥

Ibid. XIII, 1157.

22 ऐसे मीचि हांटांनि पांडवा । करिती माझी सेवा ॥

Ibid. IX, 196.

23 Patwardhan, Prof W. B. Wilson Philological Lectures, Lecture III

24 नमन हैचि परम । नमन है सुवर्म ॥

नमन हाचि अनुभव । नमन हाचि मुख्य भाव ।

नमन हाचि पै देव । देवाधिदेव नू पावसी ॥

Namadevachi Gatha, p. 103.

Cf "Prayer is not to inform God of what He does not know. It is an eye through which we see God."

— W. T. Grenfell

CHAPTER III

AMRITANUBHAVA AND ITS COMMENTATORS

The Date of its Composition

ACCORDING to Namadeva's account Amritanubhava was written as an independent work after the completion of Jnaneshwari. Prof. W. B. Patwardhan, however, has expressed another view in his Wilson Philological Lectures (1917). He thinks that Amritanubhava is chronologically earlier than Jnaneshwari. His main reasons are as follows:—

(1) Amritanubhava opens with Sanskrit verses invoking the writer's spiritual teacher and the deity. This is according to the custom of Sanskrit writers. There are no such verses in Jnaneshwari. Hence it seems that Jnanadeva was under the influence of Sanskrit writers while writing the Amritanubhava. Jnaneshwari was written later on when this influence had waned.

(2) From the second opening Sanskrit verse it is clear that Jnanadeva has written his work following the teachings of Shamkar. The work shows no acquaintance with the other systems of India Philosophy. In Jnaneshwari we find descriptions of other systems like Samkhya, Yoga, etc. Hence Amritanubhava was composed earlier.

(3) Reference to Shiva only and not to Hari or Vishnu is made in Amritanubhava but we find reference to all of them in Jnaneshwari, which shows that Jnaneshwari was written when the author had become more liberal.

(4) The language, the vocabulary and the imagery in Amritanubhava appears so scanty, poor and monotonous when compared with that of Jnaneshwari. It may thus safely be concluded that Amritanubhava preceded Jnaneshwari.

But these objections against the priority of Jnaneshwari to Amritanubhava, are not convincing and can be answered thus.—

(1) The opening Sanskrit verses do not indicate the imitation of Sanskrit authors by Jnanadeva. He himself has said that the work was based upon his own experience and not on other ancient works. The name of the work itself shows the same thing. Moreover one Sanskrit verse is also found at the beginning of one of the manuscripts of the Jnaneshwari.¹

(2) The word “Shamkari Vidya” in the second verse has been misunderstood to denote the teaching of Shamkaracharya. “Shamkari Vidya” means knowledge revealed by Shiva who is regarded as the primal spiritual teacher by Jnanadeva. In Jnaneshwari the same knowledge is termed “Shambhavi Vidya”² i.e. the knowledge revealed by Shambhu or God Shiva. The word “Shamkari” would also mean “leading to spiritual wellbeing” and it is interpreted this way by Ekanatha in his commentary on this verse.³

The absence of reference to other systems does not show that the author was not acquainted with them while writing Amritanubhava. In fact he has criticised not only Ajnanvada but Shunyavada also.⁴ As there are references in the Gita to various systems it was but natural that the commentator should also write upon these. There was no

such necessity of expounding other systems while writing an independent work like Amritanubhava.

(3) Amritanubhava being a philosophical work it is but natural that the names of several deities are not mentioned in it.

(4) For the same reason, the style of the work is not as poetic or full of emotion as that of Jnaneshwari. Still Jnanadeva has tried his best to make the exposition as lucid as possible by using various similies. The style of the work does not show the immaturity of the author. On the contrary it expresses the philosophical depth of Jnanadeva's composition.

Dr. Ranade is also of the same opinion. Referring to Amritanubhava he says, "there is a direct reference in Amritanubhava to the treatment of certain problems in Jnaneshwari which makes Amritanubhava appear to come later than Jnaneshwari.⁵" He quotes in support of his statement the verse

वैकुण्ठाचेनि सुजाणें । ज्ञानापाशी सत्वगुणें । बांधिजे हें निरूपण । बहु केलें ॥

— अमृतानुभव ३-१७.

and shows how it has a direct reference to the same problem treated in Jnaneshwari when commenting upon the verses of the Bhagwadgita. सुखसंगेन बध्नाति ज्ञानसंगेन चानघ. अ. १४, ६.

The Title and the Number of the Verses

There are two current names for the work. They are — Anubhavamrita and Amritanubhava. The first title is mentioned in the work itself.⁶ The second is popularly used. There is, however, a negligible difference between the two, and both denote the author's intention of expounding the "Nature of the Ultimate Experience."

As for the number of verses, Shiva-kalyan says that it is eight hundred.⁷ But we find eight hundred and four verses in the Nirnayasagar edition with Shiva-kalyan's commentary edited by Mr. Kunte. (Shaka 1810). Dhavale's edition is a mere reprint of it (1944 A.D.). Hence there is no change in the number. The editions of Joga and Sakhare have 806 and 807 verses respectively. Mr. Chandorkar states that he has found in a manuscript 25 verses that are not found in any other edition.⁸ Looking to the content of those additional verses we find that they come at the end of the work. They only describe its greatness and add nothing to its philosophy. No commentary of Shiva-kalyan upon these is found and the language is not so archaic as that of Amritanubhava proper. Hence we can safely conclude that they are later interpolations.

The Division of Chapters

Amritanubhava is divided into ten chapters. In some old manuscripts there are no divisions. Hence it is probable that it had no chapters in its original form and some later commentator might have introduced the division.⁹ The third chapter begins with "Yayacheni", and the division between the 7th and the 8th chapters seems to be unnatural. These facts confirm the view that originally it had no chapter divisions.

The Commentators of Amritanubhava

Amritanubhava being a difficult work it was but natural that several writers should write commentaries on it. No other Marathi work has enjoyed this unique privilege. The chief commentators are —

(1) *Ekanatha* (1533 — 1599 A.D.) — The oldest of the commentators is Ekanath. Unfortunately his commentary is

not available as yet. But the evidence of its existence can be obtained from the quotations given in the commentary by Bhayya Kaka Kibe. Kibe's commentary called "Jyostsna" quotes the verses of Ekanatha commenting on the opening five Sanskrit verses of the Amritanubhava. Mr. Bhave has also mentioned about the existence of this commentary in his history of Marathi Literature, but he has given no evidence.¹⁰

(2) *Shivakalyan*:— The commentary of Shivakalyan is called Nityanandaikya- Dipika and was written in Shaka 1557 (1635 A.D). Shivakalyan traces his spiritual lineage to Jnanadeva's younger sister Muktabai. At the end of his commentary he has given the list of his spiritual ancestors. Muktabai— Vateshwar—Chakrapani—Vimalanand—Changa Keshavdas — Janakraj — Nrisimha — Hridayanand — Vishweshwar — Keshavraj — Haridas — Paramanand — Nityanand — Shivakalyan. Shivakalyan is the thirteenth person in the list, and taking into consideration the period of three and a quarter centuries that passed between Muktabai (who passed away in 1297 A.D) and Shivakalyan, the list is not improbable. Besides Nityanandaikya—Dipika Shivakalyan has also written a Marathi commentary on the tenth chapter of the Shrimad-Bhagawata. Shivakalyan has tried to interpret the stand point of Amirtanubhava in the light of Samkshep-Sharirak (a work by the great advaitic philosopher Sarvajnatman). In his introduction he says that the Amritanubhava is written for those who have gone beyond the view points of Parinama (evolution) and Vivarta (illusion) and have attained the perfect vision.¹¹ The total number of Shivakalyan's own verses is 6294.

(3) *Pralhadbuwa Badve* (died 1718 A.D.):— Pralhadbuwa has written Sanskrit verses on Amritanubhava. These

verses are not in the form of a commentary but are a Sanskrit translation of the original. He has also written a few independent stanzas wherein he describes in a nutshell the gist of Amritanubhava— i.e. the self-illumination of the Reality, which is beyond knowledge and ignorance and does not require the proofs of various Pramanas.¹²

(4) *Vireshwar Vallabha*:— Vireshwar was the son of Narasinha Dikshit. He wrote his commentary on Amritanubhava in 1717 Shaka (1795 A.D.) at Channpattan. He was a follower of Shamkar and interpreted Amritanubhava accordingly. The commentary is not yet published.¹³

(5) *Vishwanath Kibe alias Bhayyakaka*:—He has written a prose commentary in Marathi on Amritanubhava in 1882 A.D. The commentary is called “Jyotsna” and is still in manuscript. It is written in Modi script and is in the possession of Mr. M. S. Sanzgiri of Bombay. The author has shown how Jnanadeva differs from thinkers like Shamkar and Vidyaranya in not accepting illusion as the cause of the creation of the universe.

(6) *Harihar*:— The commentary is called Rashtra-Bhashya. It is not in print as yet. The manuscript is in the possession of M. M. Prof. D. V. Potdar. Prof. Potdar believes that the work is written by one named Harihar. The date of composition is uncertain.

The special features of this commentary are:—

1) The commentator has divided the work into four chapters and not into the usual ten. He has made the division in the fashion of the Brahmsutras, and designated the chapters in the same way as Samanvaya, Avirodha, Sadhana, and Phala Adhyayas.

2) He mentions Jnanadeva as Paramahansa Parivrajacharya!

3) The commentary is written partly in Sanskrit and partly in Marathi.

4) His exposition is from the point of view of Brahma-Vilas.

(7) *Hansarajaswami*:—(1798 to 1855 A.D.)— He was a Rigvedi Brahmin staying at Parabhani on the banks of the Godavari. His commentary is in the form of Sam-ovi i.e. one verse in easy modern Marathi for each verse in the original work. Besides this commentary he has written works like a commentary on Shivagita called Vedeshwari, Katha-kalpalata, Agamasar, a commentary upon Shamkar's Sadachar and Laghu-Vakya-Vritti, a commentary on Ishopani-shad etc.

(8) *Niranjana Buwa*:— (1782—1855 A.D.)— Niranjana was born at Kalamba in the Hyderabad State in 1782 A.D. His name was "Avadhuta". It was changed into "Niranjana" by his guru Shri Raghunatha Swami. Niranjana was eager to know the meaning of Amritanubhava. At the end of his commentary he tells us how he went to Alandi and weeping like a child prayed to Jnanadeva. He saw Jnanadeva in his dream and was inspired to write his commentary. Besides this he has composed commentaries on Jnaneshwari, Kenopnishad, Mandukyopanishad and Shamkar Bhashya. He has also written biographies of Raghunatha Swami and Keshava Chaitanya, the spiritual teacher of Tukarama. In the introduction of his commentary on Amritanubhava Niranjana calls Brahman with Shakti as Shabal (i.e. inferior) Brahman. He says that the work is written for a Jivan Mukta (a liberated soul). Both the statements

are contrary to the purport of Amritanubhava. Shiva with Shakti is not the inferior form of the Ultimate Reality. Both of them are described by Jnanadeva as Nirupadhik (without limitation). Then again the work is not addressed to a particular class but is written for all people as is stated by Jnanadeva himself in the concluding verses of Amritanubhava.

(9) *Balashastri Huparikar*:— His commentary called *Tatparya-Bodhini* was published in 1698 A.D. He was a disciple of Balakrishna who was again a disciple of Vishvanatha Kibe, and so his commentary is based upon Kibe's commentary. At the close of his work Balashastri gives his spiritual lineage. Jnanadeva — Satyamalnath — Dinanath Anantraj — Amalnath — Pralhad (Badve) — Bhumanand — Gopal — Vishvanath alias Bhayyakaka — Balkrishna — Balashastri Huparikar. (*Tatparya- Bodhini* p. 199). In this list we find the names of Pralhad Buva, the author of the Sanskrit translation of Amritanubhava and Vishvanath, the author of "Jyostna". Balkrishna is also said to have written a commentary on the Changadeva Pasasthi.

(10) *Jivanmukta—Yati*:— Jivanmukta of Uran has written in Shaka 1841, a Sanskrit commentary partly in prose and partly in verse. He says that the aim of Amritanubhava in refuting Mayavada is to establish the Ajatvada.¹⁴

Besides these there are various expository works on the Amritanubhava by different recent writers like Jog, Sakhare, Kene, Rajarambuwa Brahmachari and Dasganu. Mr. Khasnis has published an English translation under the title of "Elixir of Life". Baba Garde has translated Amritanubhava in Arya metre in modern Marathi.

The philosophy of Jnanadeva deserves a place of honour in the history of Indian Philosophy, but it has not received the attention of prominent writers on the subject like Dr. Dasgupta and Dr. Radhakrishnan. In fact the philosophy of Jnanadeva is not a matter of mere antiquity or a dry skeleton of speculative game. It serves as a foundation for the superstructure of Bhagwatism in Maharashtra, a living creed of more than ten lakhs of people. It is, however, a matter of regret that in the scholarly work of Dr. R. G. Bhandarkar on "Vaishnavism, Shaivism and minor religious systems" the significance of Jnanadeva's work is not taken notice of. We find his name merely mentioned.¹⁵ Dr. Ray Choudhari's "Early History of Vaishnava Sect" ends with Ramanuja. Dr. Kshitimohan Sen's work on "Medieval Mysticism of India" mentions only the name of Jnanadeva¹⁶ and that too is absent in Dr. Dasgupta's "Hindu Mysticism". Dr. Nicol Macnicol has devoted a few pages to Jnanadeva in his "Indian Theism" but it is a very inadequate account.¹⁷

There are two main reasons for his negligence. Firstly, Jnanadeva has written all his works in Marathi. It was but natural that the historians of Indian philosophy, who have based their works on Sanskrit literature, should have failed to mention his name. Dr. Dasgupta has confessed that he was not able to trace the entire course of the development of Indian Philosophy which includes the views of Vernacular writers.¹⁸ Dr. Radhakrishnan mentions the name of Jnanadeva only as one of the several commentators of the Bhagwadgita and says that "Jnaneshwar makes Patanjali's Yoga the aim of the teaching of the Gita".¹⁹ We find no account of his philosophy except this brief reference in the whole body of the work. The second reason is that Maharashtra writers have not furnished sufficient material to

these writers by translating the complete works of Jnanadeva into English.²⁰

Prof. R. D. Ranade's "Mysticism in Maharashtra" is of great importance from this point of view. He has collected several extracts from the writings of Jnanadeva and arranged them so as to bring out metaphysical, ethical and mystical teachings of the great saint. He has devoted a special chapter to Jnanadeva's Amritanubhava where he tells us how the "Sphurtivad" forms Jnanadeva's original contribution to philosophic thought.²¹ But the work of prof. Ranade is, as he himself has said, 'historico-analytical' in character and a synthetic work bringing out fully the philosophical significance is yet a desideratum.²² Dr. D. G. Londhe has written a short but valuable sketch of Jnanadeva's philosophy based upon the Amritanubhava.²³ His conclusion about Jnanadeva's view is that it "can be best described as neither dualism nor monism but a dual monism".²⁴ Prof. N. R. Phatak, Mr. Chapkhane, and Gulabrao Maharaj have also written on the philosophy of Jnanadeva in their various writings.

Besides various Marathi commentaries already referred to, several Marathi writers have attempted the task of explaining the philosophy of Jnanadeva from their own points of view. Among these there are three important writers — Mr. Pandurang Sharma, Prof. Dandekar and Dr. Pendse. Mr. Pandurang Sharma has written a series of articles in a Marathi monthly on a comparative study of Jnanadeva's philosophy.²⁵ He compares Jnanadeva with Ramanuja and tries to show the points of similarity in their criticism of Mayavada. His conclusion is that Jnanadeva's philosophy differs from that of Shamkar and is in the line of Ramanuja.

Prof. S. V. Dandekar has written a Marathi work on the life and philosophy of Jnanadeva along with several

other articles.²⁶ He designates the philosophy of Jnanadeva as a perfect monism (Purna-Advait) and tries to show that he is a more thoroughgoing monist than Shamkar. According to him there is only a methodological difference and not a substantial one between Shamkar and Jnanadeva.²⁷

Dr. Pendse's work on the philosophy of Jnanadeva is mainly based upon Jnaneshwari though he devotes a separate chapter to Amritanubhava. He tries to prove the identity of the views of Shamkar and Jnanadeva. Criticising his predecessors he concludes that Jnanadeva is no more than Shamkar diluted. Jnanadeva explained the philosophy of Shamkar, according to Dr. Pendse, in easy and poetic vernacular. Prof. R. D. Ranade in his valuable introduction to the work shows his agreement with the author's view.²⁸

Mr. Pangarkar has devoted a special chapter to Amritanubhava in his history of Marathi literature where he tells us about the criticism of illusionism by Jnanadeva and his great skill in propounding sphurtivada.²⁹ Yet in another work he identifies the views of Jnanadeva with those of Shamkar.

The article of Mr. V. M. Potdar appeared in Jnaneswar Darshan part II on the same topic where the expresses the same opinion and also shows the similarity of Jnanadeva's philosophy with that of Yogavasistha.³⁰

It will be seen from the above list of various writers that the majority of them are inclined towards the view that Jnanadeva has merely followed the views of Shamkar and thus have underestimated the distinct individuality of Jnanadeva. So there is a need of re-examining his philosophy independently and to set in clear relief his views on the ultimate problems of life.

- ¹ The manuscript found in possession of Mr. Vipra of Pandharpur has the following opening verse.

निवृत्तिसागरे रम्ये ज्ञानामृतसमुद्भवम् ।

सुरैः सोपान मार्गेण सेवितं मृत्युशांतये ॥

The manuscript is said to have been written by the grandson of a disciple of Sachchidanandbaba, the original writer of Jnaneshwari in Shaka 1275. But it is not clear whether the work is written in Shaka 1275 or 1575. A critical edition of the first chapter is published by Dr. R. G. Harshe in 1947.

- ² Jnaneshwari, XV III-1757.

- ³ “कल्याणप्रद सर्वाप्रती । म्हणूनि म्हणती शांकरी ॥ ” एकनाथ

The full text of the Ekanatha's commentary is not yet available. But the verses commenting the opening Sanskrit stanzas are quoted in 'Jyotsna' an unpublished commentary on the Amritanubhava by Bhayya Kaka,

- ⁴ Ajnanvada is the doctrine of Ajnan or Ignorance. It holds that the appearance of the world is caused by Ajnan or Ignorance. It is supported by Shamkaracharya. Shunya-vada is the doctrine of Shunya or Void. It regards the Ultimate Reality to be void. It is upheld by the Madhyamik school of Buddhist philosophy.

- ⁵ Dr. R. D. Ranade:—“Mysticism in Maharashtra” p. 35.

- ⁶ Amritanubhava, X - 19, 20, 24, 25, and 31.

ज्ञानदेव म्हणे श्रीमंत । हें अनुभवामृत । ... ॥ १९ ॥

म्हणोनि ज्ञानदेवो म्हणे । अनुभवामृते येणें ।

सणु भोगिजे सणें । विश्वाचेनि ॥ ३१ ॥

- ⁷ Shivakalyan:—Nityanandaikya-Dipika, X-408.

- ⁸ Annual Report of Bharat Itihas Samshodhak Mandal 1935. p. 93-97.

- ⁹ In the issue of the quarterly of Bharat Itihas Samshodhak Mandal (Volume, XXXIII-No. 1-2) there is an article by Mr. Kanole in which he discusses the point of the arrangement of the Amritanubhava in ten chapters. He tries to establish that it was Shivakalyana who introduced this division.

- ¹⁰ V. L. Bhawe:—Maharashtra Saraswat (2nd Ed.) p. 48.

- ¹¹ Nityanandaikya-Dipika I-158. Cf. Samskshap Sharirak Ch. II-84.

The three view points are described thus—

परिणामबुद्धिमुपमृद्य पुमान् । विनिवर्तयत्यथ विवर्तमतिन् ।

उपमृद्य तामपि पदार्थधिया । परिपूर्णदृष्टिमुपसर्पति सः ॥

- ¹² Anubhavamrit-Tatparya in Bhakti-Sudha (Published by Badve Samiti Pandharpur-1930).

सदास्वप्रकाशासि कोण प्रकाशी । ... अशी शान् अज्ञान शब्दप्रमाणे ।
स्वतःसिद्ध वस्तुविशी अप्रमाणे । निषेधूनि हीं खंडिलीं ज्ञानराजे ॥

- ¹³ Ramadasi Samsodhan manuscript No. 1041 (Dhulia). One of the manuscript is also in possession of Shri Dhunda Maharaj Deglurkar.

- ¹⁴ अस्मिन् ग्रंथे श्रीज्ञानराजेन मायावादखण्डनेन अजातसिद्धांत उत्कृष्ट-
रीत्या प्रतिपादितोऽस्ति । —उपोद्घातः

- ¹⁵ Dr. R. G. Bhandarkar—Vaishnavism, Saivism and Minor religious Systems, p. 131.

- ¹⁶ Dr. Kshitimohan Sen—Medieval Mysticism of India, p. 56.

- ¹⁷ Dr. Nicol Macnicol—Indian Theism (1915) p. 120.

- ¹⁸ Dr. S. N. Dasgupta—Indian Idealism, p. 198.

- ¹⁹ Dr. Radhakrishnan:—Indian Philosophy Vol. I, p. 531.

- ²⁰ Rev. Edwards has given an English translation of the 18th chapter of Jnaneshwari in his "Jnaneshwar, the Outcast Brahmin". Mr. Manu Subhedar's translation is complete but not adequate. He has mainly relied on Mr. Moghe's versification of Jnaneshwari into current Marathi. Recently Shri. Bhagawat has published his English rendering of the Jnaneshwari which will be more useful to the English readers.

- ²¹ Prof. R. D. Ranade—Mysticism in Maharashtra, p. 158.

- ²² Ibid, p. 425.

- ²³ Proceedings of the 2nd Indian Philosophical Congress p. 297-305.

- ²⁴ Ibid, p. 299.

- ²⁵ Chitramaya Jagat Magazine from August 1922 to June 1923.

- ²⁶ Tatvajnan Mandir Trai-Masik—

श्रीज्ञानदेव. पाश्चात्य तत्त्ववेत्ते व आत्मानुभवी मंत; व १९-१.

श्री ज्ञानेश्वरमहाराजांची जगन्मिथ्यात्वाची कल्पना; व १६, २. ३

- ²⁷ Jnaneshwar-Darshan, part II, p. 21-22,

- ²⁸ Dr. S. D. Pendse—"Jnaneshwaranthe Tatvajnan." p. 450.

- ²⁹ Mr. L. R. Pangarkar—Marathi Vangmayacha Itihas, Vol. I, p. 732.

- ³⁰ Jnaneshwar Darshan Part II—"Shri Jnaneshwar Maharaj Va Anubhavamrit" by Mr. V N. Potdar B. A. LL. B., p. 427.

CHAPTER IV

METAPHYSICS — THE NATURE OF THE ULTIMATE REALITY.

Limitations of Pramanas

BEFORE considering Jnanadeva's view of Ultimate Reality, it is necessary to take up the problem of Pramanas or the means of ascertaining right knowledge, which occupies an important position in the history of Indian philosophy. Every one of the great Indian philosophers is rightly fond of discussing the different Pramanas first, and then of propounding his views in the light of that discussion. Different schools of Indian Philosophy emphasise or accept different Pramanas or the sources of valid knowledge. Opinions about the nature and the number of these Pramanas differ. Though the maximum number of Pramanas is ten, six of them are common. These are:— (1) Pratyaksha or sense-perception; (2) Anumana or Inference; (3) Shabda or Verbal testimony of sacred texts like the Shrutis; (4) Upaman or analogy; (5) Arthapatti or Presumption and (6) Anupalabdhi or Non-apprehension. The materialists like Charvakas accept perception as the only source of valid knowledge. In addition to perception, Jainas admit inference and testimony, while Naiyayikas add comparison or analogy also to the first three sources. The Mimamsakas of Prabhakar school admit the first five sources while those of Kumaril school admit all the six sources as valid.

Vedant Philosophy includes different schools like monism of Shamkar, qualified monism of Ramanuja, dualism of Madhva and pure monism of Vallabha. All the schools emphasise the third Pramana i.e. the testimony of the

Vedas. Shamkar regards word or testimony as the only Pramana which is philosophically valid, the others having only an empirical value. Only Vedant Texts reveal the true and ultimate nature of the Reality while all the other sources of knowledge are useful in our ordinary life which is based upon super-imposition (Adhyas).¹ Ramanuja, Madhva and Vallabha reject Shamkar's theory of super-imposition and Nescience. Hence the sources of knowledge like perception and inference play more important roles in their systems. These sources, however, have their limited provinces which they cannot transcend. What these Pramanas reveal about cosmos is real but they are powerless in determining the nature of the ultimate Reality or the Supreme Being. The only authority which tells us about the Great Being is the sacred scriptures. The Upanishads, the Bhagawadgita and the Bramhsutras are called Prasthan-trayi and these are regarded as the supreme authority regarding the nature of Brahman or the Ultimate Reality. Besides these Ramanuja regards the Pancharatra Agama and the Prabandhas of the Alvars as authoritative texts.² Along with the Vedas, Madhva accepts the authority of some Puranas, Pancharatra Agamas, the Mula Ramayana and the epic Mahabharata.³ "The Vedas, the words of Lord Shri Krishna, the Sutras composed by Vyas, the Samadhibhasha (the Bhagawat) of Vyas" are the four authorities of Vallabha.⁴ Though all the above philosophers i.e. Shamkar, Ramanuja, Madhva and Vallabha consider Prasthan-trayi as the supreme authority, their interpretations differ widely and we see the phenomena of monism, dualism and other schools founded on the same sacred works. Though the foundational texts are the same the view of every Acharya about the ultimate problems is different and their conceptions about God, self and the universe do not agree.

The above mentioned philosophers mainly rely upon the sacred scriptures. But Jnanadeva does not give so much importance to these and relies on his own experience. He says, "And it is not because Shiva or Shri Krishna has spoken this, that we are making our statement. It would have been the same if they had not spoken." Different *Pramanas* also are of no use in revealing the nature of the ultimate Reality. According to Jnanadeva Reality is self-evident and self-illuminating and hence does not require to be proved by other means. The so called valid sources of knowledge are themselves illuminated by this Reality. We see different objects in the light of the Sun but those objects do not reveal the Sun itself. In the same way the various proofs presuppose the self-luminous Reality and do not prove its existence.⁶ The light that enlightens all other things does not require any other thing for its perception.⁷ "It is the person who lights the candle and not the candle that creates the person."⁸

Ancient Indian philosophers took up the four *Mahavakyas* (important sacred texts) like "Thou art that" (*Tatvamasi*), "I am Brahman" (*Aham Brahmasmi*), "This self is Brahman" (*Ayamatma Brahma*), "Knowledge is Brahman" (*Prajnanam-Brahma*),⁹ and tried to interpret them according to their own views. With great skill they all try to show how these sacred texts conform to their own doctrines. Sometimes they have tortured the texts to such a length that they have squeezed a meaning which is quite opposite to the one they indicate. Thus Madhva, while explaining the meaning of "*Tatvamasi*" says that instead of reading *Tatvamasi* (That thou art) it should be read as '*Atatvamasi* (Thou art not that).¹⁰ Jnanadeva, however, does not build his philosophical structure on the so called revealed words. He strikes at the very root and criticises the efficacy of the "word"

itself to reveal the nature of the ultimate Reality. The word is of great use in our daily life. It shows us what we ought to do and what we ought to avoid. It also is useful in reminding the things that are forgotten.¹¹ But though useful in this way it cannot be brought forth as a proof of the ultimate Reality, which being self-evident and self-existent needs no proof by word. "The Absolute does not prove itself by any means of proof, nor allows itself to be disproved. It is self-evident, beyond proof or disproof. It is, therefore, groundless to believe that the word can gain greatness by enabling the Atman to experience itself."¹²

It is said that the Nescience or Avidya suppresses the nature of Reality and the word has got the power to destroy the darkness of Nescience. But what is the nature of this Nescience itself? The word Avidya itself shows that it is that which does not exist.¹³ So to destroy a thing which does not exist is like breaking the horn of a hare or like plucking the sky flower.¹⁴ The word is futile both ways. It can neither destroy ignorance because ignorance does not exist, nor reveal the Reality which requires no aid of any other thing because of its self-luminosity. The word is, therefore, useless like a lamp, lit up in broad daylight, which does not destroy the darkness which is not there, nor light the Sun who is self-effulgent.¹⁵

In this way the so called gateways of knowledge like perception, inference etc. are not necessary to prove the existence of Reality. Not even sacred words are required for this purpose. These words may point to Reality but cannot be regarded as its proof.

The Conception of Sat, Chit and Ananda

Reality is often designated as Sat Chit and Ananda-Existence, Consciousness and Bliss.¹⁶ Though this is a

working conception it is metaphysically inadequate. Jnanadeva has shown this in the fifth chapter of Amritanubhava. Existence, Consciousness and Bliss cannot be real designations of the ultimate Substance. "The poisonousness of a poison is nothing to itself."¹⁷ These are the modes of our apprehension and not the Thing-in-itself. Though there seems to be a triad of Existence, Consciousness and Bliss they denote only one Reality. As lustre, hardness and yellowness together constitute gold, or as viscosity, sweetness and fluidity together constitute nectar, or whiteness, fragrance and softness is only camphor, so the triad of Existence, Consciousness and Bliss is nothing but one Reality.¹⁸

Moreover these three terms are used by Shruti for telling what the Reality is not and not for indicating what it is. The Reality is called Sat or existence in order to tell that it is not Asat or non-existent. Similarly the words Chit (consciousness) and Ananda (Bliss) are used in order to point out that Reality is not Jada (material) and Dukkha (pain). Hence the word Sachchidananda does not define Reality but is used to differentiate it from the opposites.¹⁹

In fact, Reality is beyond knowledge and ignorance. Just as the sun is not illuminated by another light or covered by darkness, in the same way, Reality is not brightened by knowledge nor darkened by ignorance. If we say that Reality knows itself that would imply that it was ignorant of itself for some time, because knowledge is always relative to ignorance. Again both existence and non-existence being relative conceptions, they cannot be applied to it.²⁰

But to say that Ultimate Reality is beyond existence and non-existence, beyond consciousness and ignorance,

beyond bliss and misery, does not mean that it is a void or a Nihil, as the Madhyamik school of Buddhistic Philosophy maintains. Nagarjun was the propounder of Nihilism and his philosophy is neither idealism, nor realism nor absolutism but blank phenomenalism which only accepts the phenomenal world as it is but without any kind of essence, ground or Reality behind it.²¹

Jnanadeva refutes the doctrine of Nihilism and maintains that though Ultimate Reality cannot be called existent or non-existent, it does not mean that there is nothing existing except a void. If it is said that there is nothing but void, there must be some one to say to whom this conviction comes. If the extinguisher of the lamp is extinguished along with the lamp, who will understand that the lamp is extinguished? If, during sleep, the person who sleeps gives up life, then who will, on awaking, remember the happiness of a sound sleep? A jar is visible when intact and equally visible when it is broken. Now when it does not exist it does not mean that the person who sees the non-existence of a jar also does not exist. In the same way that which perceives void does not become void itself. Suppose a man is asleep in a lonely forest where there is no human being. Now he is neither perceived by others nor by himself. But it cannot be maintained on that account that he is not there. Or if a black man stands in pitch darkness he does not see himself and others also cannot see him. But we cannot say that he is not there. Similarly though the words 'being' or 'non-being' do not apply to Ultimate Reality we cannot say that it is nothing or void. The sky is not visible to others and seems to be a vacuum but it stands in its own purity. In a dry lake with a subterranean spring the water is not visible outside but it is still there inside. So Reality though beyond being and non-

being is there in its own glory. We say that the ground is with a jar when there is a jar and without a jar when there is no jar. But the presence or the absence of the jar does not affect the existence of the ground itself. So Reality is pure Knowledge which is beyond relative knowledge and ignorance.²²

To summarise, the terms Sat, Chit and Ananda do not describe the nature of Ultimate Reality. They only show the negation of their opposites and are not positively applicable. In this way Reality is beyond Sat, Chit and Ananda but it does not mean that it is a Nihil.

The Nature of Ultimate Reality

If Ultimate Reality is beyond Sat, Chit and Ananda, what is its nature? Is it knowable or unknowable? Can we tell something positive about it? The answer of Jnanadeva is in the affirmative. The knowledge of Ultimate Reality is possible and it can be described positively. Of course this knowledge is not like the knowledge of some external object but it is like an immediate experience. Ultimate Reality is Pure Consciousness — the substratum of subject-object relation. It is the Experience which manifests itself into the manifold objects in the world. This pure Knowledge or Consciousness is self-evident and self-established. No other proof is required to prove its existence not because it is a blind assumption or a working hypothesis but it is the presupposition of all proofs.

Now this self-illuminating Reality and its self-awareness form as it were a twin which gives birth to the whole universe. These two, though distinguishable, are inseparable. The Ultimate Twin in the form of Knowledge and its self-cognition are called by Jnanadeva, God and Goddess. These

two are without limitation (nirupadhik) and parents of the universe. The epithet "without limitation" is most important. Shivakalyan, in his commentary, has brought out the full significance of this word.²³ The God and Goddess, though the words are two, they mean the same Reality and are not two different entities. These are the creators of the universe and they are without limitation. Now here we see a contradiction and two objections can be raised against this statement. First, if the Reality is one why the two names are used? It is superfluous to do so. Secondly, how these two are without limitation? But these objections will be answered if we look into the real nature of the two viz. God and Goddess. The Supreme Reality is Pure Consciousness (Nikhil Drinmatra). Though it cannot be called Sat, Chit and Ananda in a relative sense, we can say so in a transcendent sense. Hence Reality is Pure Existence, Pure Knowledge and Pure Bliss. This is the positive description of Reality. Pure Existence is ever present to Itself and hence It is Pure consciousness. The Existence and Consciousness are inseparable, hence It is Pure Bliss. The knower and the known are not two opposite and separate entities. The one Reality experiences Itself naturally, hence there is the eternal union in the Pure Existence, which is Pure Knowledge and its self-cognition, hence there is the eternal and spontaneous Bliss. As the ocean, assuming the form of garlands of waves, enjoys itself, so Reality naturally manifests itself in the two forms and experiences Its own delight. When one knows oneself it cannot be said that there are two beings, one the knower and the other the known. In the same way, the words God and Goddess do not point to two different realities, but they are the two aspects of the same Experience. Hence we can safely use the two names. Moreover the two i.e. God and Goddess do not delimit or distort each other; hence they are called

Nirupadhik (without limitation). The two are inseparably united, causing not a degradation of the Absolute into the finite existence but the manifestation of the richness of the Absolute in the form of the finite universe.

God and Goddess or Purush and Prakriti

The conception of Purush and Prakriti occupies an important position in the history of Indian Philosophy. Various schools have various conceptions about the two, and these conceptions differentiate them from each other. Jnanadeva's conception of Purush and Prakriti is a peculiar one and has an important bearing upon his whole philosophy.

The author of "Jyotsna" — a commentary upon Amritanubhava — has tried to show similarities of Jnanadeva's view of God and Goddess or Purush and Prakriti with some passages in the Upanishadas. He mentions the Brahadaranyaka, Kena and Svetasvetar Upanishadas. In the Brahadaranyaka Upanishad we get the passage "In the beginning this universe was Self alone in the shape of a person (Purush). Looking round, He saw nothing but His self.... He felt no delight.... He wished for a second. He was as large as man and wife closely embraced. He then made his self fall into two and thence arose husband and wife. Therefore, Yajnyavalkya said, "we two are thus (each of us) like half of a shell". Therefore the space which was there is filled by the wife. He embraced her and human beings were born."²⁴ In the Kenopanishad a story is told to describe the power of Brahman. Once upon a time there was a fight between Gods and demons and the Gods won the victory. This was due to the power of the Brahman in them, but the Gods thought that they alone won the battle. Hence Brahman, in order to remove their arrogance,

presented Himself before them in the form of a Yaksha (spirit). The Gods, being wonderstruck, sent Agni (fire) to Him but Agni could not burn even a small blade of grass before the Brahman. Similarly when Vayu (wind) was sent, he also could not blow away that blade. Lastly when Indra went before the Yaksha, he saw not a Yaksha but a beautiful damsel in his place. She told Indra about the power of Brahman and it was through this power that Gods were able to gain victory.²⁵ Here the Brahman's assuming the form of a beautiful celestial damsel (Uma Haimavati) appears to be similar to Jnanadeva's conception of God and Goddess. Again, in the Svetasvetara Upanishad, it is said — "Know then Prakriti is Maya and the great Lord the Mayin. The whole world is filled with what are his members."²⁶ Prakriti is identified with Maya which is also described as the snares of the Godhead inside which all beings are entangled.

Now, if the above passages referred to by the author of "Jyotsna" are closely examined, it will be seen that the passage in the Brahadaranyak has cosmological import and not metaphysical. It tries to explain how the duality of sex is generated from the Atman and does not describe its real nature, and as Prof. Ranade has pointed out, it yet leaves the inorganic generation entirely unexplained.²⁷ Jnanadeva's God and Goddess are parents of the whole universe containing both organic and inorganic nature. Again, in the same chapter of the Brihadaranyak, it is suggested that the Brahman was alone and hence without delight: So It created the world. It was not strong enough and so It created the four castes. This lack of delight and strength are not found in Jnanadeva's conception of the Ultimate Reality which overflows with delight and manifests itself in the form of the world.

The parable in the Kenopanishad is told to describe the power of the Godhead over the various deities, and the celestial damsel does not represent the eternal aspect of Reality like the Goddess of Jnanadeva. She is only brought forth to proclaim the great power of Brahman and represents the philosophical wisdom which consists in knowing that all physical as well as mental power is to be regarded merely as the manifestation of the power of Brahman.

The description of Prakriti in the Svetasvetar Upanishad is more akin to the Maya of Shamkar than to the Goddess of Jnanadeva. Though Prakriti is described as the creative power of God, that power is identified with Maya — the magic power of God. Who is a great magician that has caught in his meshes (which is no other than Maya) various individuals.²⁸ In this way the Prakriti or Maya is one who misleads the individual soul, while the Goddess of Jnanadeva is the affectionate mother of the universe.

Jnanadeva's view of God and Goddess, as expressed in his Amritanubhava, is quite distinct from the Samkhya view of Purusha and Prakriti or the Vedantic doctrine of Brahman and Maya. According to Samkhya system, Purusha and Prakriti are two separate entities that are eternal, and cannot be united. One of them i.e. Purusha is a sentient, passive spectator, while the other i.e. Prakriti is material. While Purusha watches her she dances before him and evolves the whole world out of herself. Though Purusha is only a spectator, "he seems to see, to combine, to rejoice, to suffer and to will, does so by misapprehension only, like a spectator who is carried away by his sympathies for Hecuba, but who in the end dries his tears and stops his sighs, leaves the theatre of the world, breathes the fresh air of the night."²⁹ Vedant (as inter-

preted by Shamkar) tries to escape this duality; but instead of Prakriti it brings forth Maya or Avidya. This Avidya or Nescience veils and distorts the Brahman and causes the appearance of this world which is no more than an illusion. Avidya itself is of an illusive nature and cannot be called existing or non-existing. Both the views, the views of Samkhya and of Vedant (of Shamkar), are inadequate. Samkhya has the drawback of assuming two eternal principles, and of regarding matter evolving out of itself. There cannot be two Ultimate Realities as they will be limited by each other's existence and hence spoil their absoluteness. Similarly material substance cannot create the world, and if it can, it cannot be called material. The Vedantic view is also marred by the assumption of Avidya, which seems to overpower even Brahman — the Ultimate Reality. Jnanadeva has refuted this doctrine of Avidya in the seventh chapter of Amritanubhava and we shall see his skilful refutation while dealing with his cosmological views.

Discarding both the views Jnanadeva describes the sweet intimacy of the God and Goddess. Jnanadeva himself has not used the words Purusha and Prakriti because of the old associations. He has not used the word Brahman also, to denote Ultimate Reality. His words are "the Self", "The Substance" or 'God'. The word "Brahman" has certain associations and hence he seems to have discarded it. The problem about Ultimate Substance is one of the persistent problems of philosophy, and at the beginning of the Amritanubhava, Jnanadeva deals with it in his own way. While offering his customary salutation to the God and Goddess³⁰ he says, "I bow down to the two parents of the universe, who are beginningless and without limitation." Apparently it seems that he admits two cosmic substances. But his further description brings out clearly their

unique nature. He says that the Lover himself has become the Beloved of his heart and their love is so deep and intense that they swallow each other and again emit. So these two are but the aspects of One and the same Substance. The two complete each other and can not remain without each other. "Oh ! how sweet is their union of love ! The expanse of the whole universe is insufficient for their play although they reside happily even in a tiny atom. Each is the very life of the other so that nor even a blade of grass is created without their mutual help. Though they appear as two, there is only one Divinity, just as the word is one though the lips are two, or the fragrance is the same though the flowers are two. The sound is one though sticks are two, the light is the same though there are two eyes. So this eternal couple is eternally tasting the sweet nectar in the form of their sweet union. They are inseparable like sugar and sweetness, camphor and fragrance. Shiva is always accompanied by Shakti like wind and motion, gold and lustre, musk and fragrance, fire and warmth." ³¹ So in the words of Spinoza we can say that the Ultimate fact is "God loves Himself." ³²

So the God and the Goddess are one and the same. Both are identical with the Supreme Being behind the world. For realising Himself the Supreme Being assumes the two forms which, however, are inseparable like light and refulgence, moon and light. Both are responsible for the origination of the world and both of them fill up macrocosm as well as the microcosm. Both of them merge themselves into one form, or if they please they allow the two forms to emerge out of themselves. The unity, intimacy and inseparability of the God and the Goddess will be clearly understood when we bear in mind the identity of God with the pure Consciousness and that of Goddess with

its self-cognition. Jnanadeva calls It elsewhere "Svasam-vedya" Atmarupa, the self-cognizing Ultimate Reality.³

Jnanadeva describes in his Changdeva Pasashthi how the same Reality manifests itself in the triad of knowledge, knower and the known.³¹ Though they appear as three, there is only one Reality which Jnanadeva calls "Samvitti" — Pure Knowledge. It is nothing but Reality perceiving Itself. Similar descriptions are also found in the Jnaneshwari.³

- ¹ तमेतमविद्याख्यमात्मानात्मनोरितरेतराध्यासं पुरस्कृत्य सर्वे प्रमाणप्रमे-
यव्यवहाराः लौकिकाः प्रवृत्ताः ।

(It is in the wake of this mutual superimposition of the self and the not-self, which is designated Nescience, that there proceed all empirical usages of the world relating to valid knowledge and the means thereof.)

— Brahmasutra—Bhashyam, Introduction.

- ² "As the Pancharatra is the word of God leading to the supreme spiritual goal of godliness, it is as valid as the Veda. The highest proof of the existence of God is the experience of God by godly men. The Alvars like the Vedic Rishis, had a direct experience of God and they invite humanity to share in the joy of their divine life".—Prof. P. N. Shrinivasachari M.A.:—The Philosophy of Vishishtadvaita, Introduction, p. XXXI.

- ³ P. Nagaraj Rao M.A.:—The Schools of Vedant, p. 83.

- ⁴ वेदाः श्रीकृष्णवाक्यानि व्याससूत्राणि चैव हि । समाधिभाषा व्यासस्य
प्रमाणं तच्चतुष्टयम् ॥ — Tatwadipnibandha Shastra, 7-8.

- ⁵ परी शिवें का श्रीवल्लभें । बोलिलें येणेंचि लोभें । मानू तें हे लाभें ।
न बोलताहि ॥ — Amritanubhava, III, 18.

- ⁶ सूर्याचेनि प्रकाशें । जें कांहीं जड भासे । तया तो गिबसे । सूर्य काई ॥
तेवि जेणें तेजें । वाचेसी वाच्य सूजे । तें वाचा प्रकाशिजे । हें कें
आहे ॥ Ibid, V, 14-16

- ⁷ म्हणोनि स्वयंप्रकाशा यया । आपणपें देखावया । निमित्त हा वाचो-
निया । नाहीच मा ॥ Ibid, VII, 234.

⁹ दीपु दावितयातें रची । की तेणेंचि सिद्धी दीपाची । तैसी सत्ता निमित्ताची । येणें साच ॥ Ibid, VII, 231.

⁹ The four texts are found respectively, in Chandogya Upanishada VI, 7-8; Brihadaranyak Up. I, 4-10; Atharvaveda Part IV and Aitareya Up V-3.

¹⁰ Madhava's commentary on Chchandogyopanishad VI 7-8.

¹¹ विधिनिषेधाच्या वाटा । दाविता हाचि दिवटा ।...किंबहुना शब्द । स्मरणदानी प्रसिद्ध । Ibid, VI, 5, 12.

¹² तैसा आत्मा सच्चिदानंदु । आपणया आपण सिध्दु । आतां काय दे शब्दु तयाचें तया ॥ कोणाहि प्रमाणार्चेंनि हातें । वस्तु घेना नेघे आपणयातें । जे स्वयें आइते । घेणें ना न घेणें ॥ म्हणोनि आत्मा आत्मलामे । नांदवूनि शब्द शोभे । येईल ऐसा न लभे । उमसू घेवो ॥

Ibid, VI, 93-95.

¹³ अविद्या येणें नावें । मी विद्यमानचि नव्हे । हें अविद्याचि स्वभावें । सांगतसे ॥ Ibid, VI, 38.

¹⁴ घटाचें नाहीपण फोडू । गगनाचीं फुलें तोडू । सशियाचें मोडू । शिंग सुखें ॥

Ibid, VI, 52.

¹⁵ एवं माध्यान्हीची दिवी । तम धाडी ना दिवो दावी । तैशी उभयता पदवी ॥ शब्दा जाली ॥ आतां अविद्या नाहीपणें । नाही तये नासणें । आत्मा सिध्दुचि मा कोणें । काय साधावें ॥ ऐसा उभयपक्षी । बोधा न लाहोनि नखी । हारपला प्रळयोदकीं । वोघू जैसां ॥ Ibid, VI 96-98.

¹⁶ सत्यं ज्ञानमनन्तं ब्रम्ह...तैत्तिरीयोप.२... १...१.
यो वै भूमा तत्सुखम्.....पंचदशी १... १०.

¹⁷ सत्ता प्रकाश सुख । या तिहीं तीही उणे लेख । जैसे विषपणेचि विख । विखा नाही ॥

Amritanubhava, V, 10

¹⁸ कांती काठिण्य कनक । तिन्ही मिळोनि कनक एक । द्राव गोडी पियूख । पियूखचि जेवी ॥ उजाळ दति मार्दव । या तिही तिही उणीव । हें देखिजे सावेव । कापुरीं एके ॥

Amritanubhava, V, 2-7.

- ¹⁹ तैसे असताचिया व्यावृत्ति । सत् म्हणू आलें श्रुति । जडाचिया समाप्ति ।
चिद्रूप ऐसें ॥ दुखाचेंनि सर्वनाशें । उरलें ते सुख ऐसें । निगदिलें निश्वासें
प्रभूचेनि ॥ ऐशी सदादि प्रतियोगिये । असदादि तिन्ही ये । लोटितां
जाली त्राये । सत्तादिका ॥

Ibid, V, 10-13.

Shamkar, while explaining the already quoted passage of Taittiriyaopanishad, says that the words Satya, Jnana and Anant are used to differentiate the Brahman from their opposites.

- ²⁰ तैसें असणें आणि नसणें । हें नाही जया होणें ॥

Ibid, IV, 25 also 16, 17, 22, 23

- ²¹ Dr. S. N. Dasgupta, :—Indian Idealism, p. 79.

- ²² तरी कांही नाही सर्वथा । ऐसी जरी वेवस्था । तरी नाही हें प्रथा ।
कवणासी पा ॥ शून्य सिद्धांत बोधू । कोणही सत्ता होय सिद्धू ।
नसता हा अपवादू । वस्तूशी जो ॥ मल्हविता दिवें । मल्हविते जरी
मालवे । तरी दीपु नाही हें फावें । कोणासी पा ॥ सर्वथा नाही तें
नसें । कोणें म्हणावें ॥

Ibid IV, 26-43,

In the Jnaneshwari the self-refusing character of Nihilism is described by comparing it to a naturally broken tusk in one of the hands of God Genesh

एकें हातीं दंतु । जो स्वभावता खंडितु । तो बौद्धमतसंकेतु ।
वार्तिकांचा ।

I, 12.

- ²³ Amritanubhava I-1, and Shivkalyanas commentary on it.
ऐसी हे निरुपाधिके । जगाची जिये जनके । ते बंदिली मिया मूळिके ।
देवो देवी ॥ (जेथे अर्थु जरी ऐकचि जाण । तरी कासया येथें द्विवचन ।
आणि उपाधिसंबंधा न येवोन । जगत्कारणे कैशी ॥ जेवी सागरुचि
कल्लोळ झाला । होउनी भोगी कल्लोळ माळा । तेवि आपोआप
मांडला । द्विघारुपें ॥ . . येथें भेद नाही झाला । आपलीया रूपा
आपण भाळला । म्हणोनी प्रकृतिपुरुष या बोला । पात्र जालें ॥ . .
आपआपणिया जाणणें. हें एकचि परी दोन वचनें । अत एव
निरुपाधिके कारणें । जगाचि हें ॥ —शिवकल्याण)

- ²⁴ Brihadaranyakopnishad, I, 4-3.
- ²⁵ Kenopanishad. Ch. III.
- ²⁶ Svetashvetaropnishad IV - 10.
- ²⁷ Prof. R. D. Ranade:—A Constructive Survey of Upanishadic Philosophy. p. 94.
- ²⁸ Svetashvetar Upanishad, III-1.
- ²⁹ Max Mullar-Six Systems of Indian Philosophy p. 295.
- ³⁰ ऐसी हे निरूपाधिके । जगाचि जिये जनके । ते वंदिली मिया मूळिके । देवोदेवी ॥
Amritanubhava, I-1.
- ³¹ कैसा मेळू आला गोडिये । दोघे न माती जर्गी ह्ये । कीं परमाणू-माजीही उवाये । मांडिली आहाती ॥११॥ जीहीं एक एकावीण । न कीजे तृणाचेंहि निर्माण । जिये दोघे जीव प्राण । जिया दोघा ॥१२॥
Amritanubhava, I.
- ³² Spinoza: - Ethics; "God loves himself with infinite intellectual love" Part II. Prop. XXXV (Everyman Library edition; p. 219.)
- ³³ Jnaneshwari, I-1.
- ³⁴ तेवि आपणचि आपुला पोटी । आपणया दृश्य दावीत उठी ।
द्रष्टा-दृश्य- दर्शन त्रिपुटी । मांडे ते हे ॥ Changadeva Pasashthi, 18.
आपणिया सन्मुख । आपणचि जो ॥ Ibid, 16.
वस्तुमात्र निहाळे । आपणाशी ॥ Ibid, 28.
- ³⁵ ओं नमोजी आद्या । वेदप्रतिपाद्या । जयजय स्वसंवेद्या । आत्मरूपा ॥
Jnaneshwari, I-1.
- ज्ञातृज्ञेयाविहीन । नुसधेचि जें ज्ञान । सुखा भरलें गगन । गाळीव जें ॥
जें कार्य ना कारण । जया दुजें ना एकपण । आपणया जें जाण ।
आपणचि ॥
Ibid, XV, 76-77.
- जों आपणपेंचि आपणया । प्रकाशितसे धनंजया । काय बहु बोलो
तया । नाही दुजें ॥
Ibid, XV, 557.

CHAPTER V

COSMOLOGY — THE NATURE OF THE WORLD

Epistemological Method of Jnanadeva

JNANADEVA is a spiritual monist. He regards Ultimate Reality as One and spiritual. Spirit is pure consciousness — the substratum of the knower and the known. His view so far resembles that of Shamkar, who regards Ultimate Reality as Pure Consciousness without subjective and objective relation (Nirvishaya Jnana). However, the resemblance ends with this common starting point, and their views are widely divergent when they come to deal with the triad of Knowledge, Knower, and the Known or perception, perceiver and the perceived. Jnanadeva has clearly stated his views on this matter in his Changadeva Pasasthi and Amritanubhava. His enquiry begins with the nature and relation of these three things and his method may be adequately called epistemological. He does not emphasise the problem how the world was created or what the stages of its gradual evolution were. According to him the triad of Knowledge, the Known and the Knower is the origin of the universe and so the nature of these three becomes an important topic in his philosophy.

Shamkar maintains that the subjective and objective relation is illusory and is due to Avidya or Nescience.¹ The world also is no more than an appearance though it has a reality for practical purpose (Vyavaharik Satta). His philosophy has rightly been summed up as “Brahman satyam Jaganmithya Jivo Brahmaiva naparah” — (Brahman alone is real, the world is illusory and there is identity between the soul and the Brahman.) Jnanadeva admits the

reality of Brahman but rejects the falsity of the world. He clearly states in Changadev Pasasthi "Therefore, I do not understand when it is said that the origin of the perceived and of the one who perceives is Nescience. On the other hand, they are the natural expressions of Reality."²

Refutation of Mayavada

In order to defend his position Jnanadeva had to refute the theory of Avidya or Nescience and we find the whole of the seventh chapter of Amritanubhava to have been devoted to this refutation. This chapter is written elaborately and forms more than a third part of the whole work. Out of eight hundred and seven verses of the whole book Jnanadeva devotes two hundred and ninety five verses to this chapter on "Ajnana-Khandan". This "Inquiry into the nature of Ignorance" is the most important part of the philosophy of Jnanadeva. He refutes the Ajnanavada from various points of view, with great logical skill and gives various illustrations to support his refutation.

The concept of Maya is of great importance in the history of Indian Philosophy as it determines the world-view of its propounders or its opponents. Jnanadeva has refuted the doctrine of Ajnan which is identical with Maya of Shamkar. He has clearly declared that the entity which is called Maya by Vedantins is nothing but ignorance.³

When a philosopher asserts that Reality is Being which is one without second, he has to explain the appearance of the many or the process of 'becoming' in the universe. Some philosophers deny the one and some the many. Some deny 'being' while others deny 'becoming'. Plato in Greece, his seniors the Upanishadic Sages in India and their followers like Shamkar, denied the reality of all movement.

The Buddhists, on the other hand, as well as the crypto-Buddhists such as the Yogavasisthins pinned their faith on the mere flowing nature of all our experiences and things represented by them. So Shamkar, while propounding the One Absolute, had to account for its appearances. He had to explain the relation of Reality to appearances which he does with the help of his theory of Maya. Though the theory of Maya is found in its fullfledged form in Shamkar we find the germs of Mayavada in Upanishadas. In the Ishopanishad we find the conception of "Real's face being covered over with a golden vessel." In the Brihadaranyakopanishad there is a prayer to God to carry the devotee from Not-being to Being. The passages like "Brahman is one without second". "Here the many do not exist" imply that the Brahman is the only Reality while all the appearances are false. The extreme case of Mayavada is found in Goudpada's doctrine of Ajatvada — the doctrine of Non-creation. While enumerating the different views regarding the world he says, "Some people regard the world as the greatness of God, others as His creation, others as a dream, others as an illusion, others regard it merely as the Will of God, still others the object of His enjoyment, while some people call it the plaything of God, and yet others— regard it as God's nature." Gaudapada's own opinion is that the universe was not created at all.⁴ Sometimes he seems to incline towards those who regard the universe as an illusion. Shamkar, however, is definite about his world-view based upon his theory of Maya or Adhyas (super-imposition).

Shamkar distinguishes between Vyavaharika Satta (empirical reality) and Paramarthika Satta (transcendental ideality). The world has only empirical reality. The appearance of the world is caused by Maya or Avidya (cosmic

ignorance). Shamkar makes distinction between the two. This cosmic ignorance not only veils Reality, but distorts it and causes the appearance of manifold things in the universe. It is an innate error which is beginningless, positive, and indeterminable, though it can be removed by Jnana (Knowledge). Shamkar does not try to prove the existence of Maya but accepts it as indisputable.⁵ It somehow obscures the Pure Consciousness, divides the Absolute and distorts it in the form of the world of difference. The rope appears as a snake, or a conch-shell appears as a piece of silver. So the Pure Brahman appears as the world through illusion. The cause of this illusion cannot be explained, as the concept of causality itself is the effect of the illusion. The Avidya is indefinable. It cannot be called real nor unreal, nor both. It is not real, because it is sublated in the state of liberation. It is not unreal since it is perceived. It can not be both, because to say so would be self-contradictory. According to Shamkar the world is a Parinama (effect) of the Avidya or Maya, while it is a Vivarta (perversion) of Brahman. The world resides in Brahman as the illusion of a snake is said to reside in the rope.

Shamkar's doctrines of Maya, which maintains the phenomenality of God, man and nature and asserts the Reality of Pure Consciousness only, raised a great protest against himself. All the other schools of Vedant viz. Vishishtadwait (qualified monism), Dwait (dualism), Shuddhadwait (pure monism), Dwaitadwait (non-dualism in dualism) have tried to refute it from their own points of view. Jnanadeva's view of Absolute Reality is different from that of Shamkar as well as from the views of the above mentioned schools of Vedant. He has also criticised the doctrine of Maya from his own point of view. In order

to appreciate his criticism we shall first have to see, in brief, how other philosophers have refuted it.

Ramanuja

Ramanuja's refutation is known as *Saptavidha Anupapatti* or the sevenfold inadmissibility. The seven charges are as follow:-

1. *Ashraya Anupapatti*:- Avidya has no Ashraya or basis. The seat of Avidya should be either Jiva or Brahman. It cannot be Jiva, because Jiva itself is a fictitious product of Avidya. It cannot be Brahman, for it is self-illuminated and can never be enveloped by Avidya.

2. *Tirodhan Anupapatti*:- There cannot be a tirodhan or obscuration of Brahman. If Brahman, which is of the nature of Pure self-illumination, is said to be hidden by Avidya, it means the destruction of the very nature of Brahman.

3. *Swarup Anupapatti*:- It relates to the understanding of Swarup or Nature of Avidya. If the defect of Avidya is real it cannot be destroyed. There will be two Realities and consequently monism will fail. If it is unreal, how is it brought about? If it is brought about by another defect we can ask the same question about that defect, and there will be an endless regression (anvasta). If it is held that the defect is the very essence of intuition of Brahman, the Brahman being eternal, the defect also will be eternal and there will be no emancipation.

4. *Anirvachaniya Anupapatti*:- The nature of Avidya cannot be logically determined. It is neither real nor unreal. To say a thing is indefinable is illogical.

5. *Pramana Anupapatti*:- Avidya is not testified by any means of knowledge (Pramanas) such as perception, inference and revelation.

6. *Nivartak Anupapatti*:- It is the criticism of the theory of the sublation of Avidya. Ajnana cannot be sublated or dispelled by Jnana, as Jnana itself is the product of Ajnana.

7. *Nivritti Anupapatti*:- Avidya is a concrete Reality. The sorrows that are experienced by it are not false. So mere knowledge would not be useful to destroy Avidya, but there is the necessity of God's grace. According to Ramanuja, Jiva is a Prakara (mode) of Brahman. So the knowledge, that Jiva and Brahman are identical, is not a true knowledge but a false cognition which, instead of relieving man from the bondage of Nescience, tightens the knot.

So Ramanuja shows that the concept of Avidya is entirely contradictory to the non-duality of Brahman and his nature as pure consciousness. The concept of Avidya itself is unintelligible and is incapable of being used as a principle of explanation. Avidya is not only logically inexplicable but cannot be proved also as a fact of experience.

Other philosophers like Madhva, Nimbark and Vallabha have also criticised the doctrine of Ajnana in the same way. Though all of them have different views about the nature of the Ultimate Reality, they all agree in rejecting the Advaitin's conception of Avidya.

Madhwa

The Advaitin's conception of Ignorance is refuted by Madhwa on the following grounds:-⁷

(1) Omniscience of the Absolute is incompatible with ignorance. If at any time Omniscience becomes clouded by ignorance, it would cease to be Omniscience.

(2) It is said that though there is identity between the Absolute and the finite, the latter has been alienated from the Absolute by the separating mischief of Upadhi. So, while Brahman is Omniscient, Jiva, under the influence of Upadhi, has ignorance. To this, we may ask, whether the Upadhi is real or imaginary. If it is held to be real, there will be two realities, which is contradictory to the doctrine of monism. If the Upadhi is held to be belonging to the realm of illusion and its origin held to be in ignorance, there would be the fallacy of *regress ad infinitum*. The Upadhi, credited with the power of ignorance, would itself be the effect of ignorance and there would be the fallacy of Ananyashraya i.e. vicious reciprocity of causality.

(3) If it is said that Upadhi creates the difference that produces ignorance, there is the distortion of factual evidence. Really speaking, Upadhi does not create difference *de novo*. It only reveals the difference which is already there. Hence the difference is not illusory, and is, therefore, not the cause of ignorance.

Nimbark

Nimbark is the champion of Bheda-bheda-vada i.e. the theory of the Absolute as Unity-in-difference. He refutes the theory of Avidya in the following way:—⁸

(1) An illusion is possible in a locus only when it has some specific as well as general characters. But, if Brahman is absolutely qualitless, it is impossible that it should be the locus of any illusion.

(2) It is difficult to explain how Ajnana could have any support or object. Therefore illusion itself becomes inexplicable. Brahman being of the nature of pure knowledge, can hardly be supposed to be the support or the object of Ajnana. Jiva also, being itself the product of Ajnana, cannot be regarded as its support.

(3) Since Brahman is of the nature of pure illumination and Ajnana is darkness, the former cannot legitimately be regarded as the supporter of darkness.

(4) Ajnana is devoid of consciousness, and cannot, therefore, be regarded as the agent of the operation that results in the formation of illusion.

(5) The false appearance of Brahman as a diverse undesirable phenomenon is inexplicable. If Brahman is always conscious and independent, it cannot be admitted to allow itself to suffer through undesirable states.

(6) If Ajnana is regarded as an existent unity, there is the change to dualism, if it is regarded as non-existent, it cannot hide the nature of Brahman.

(7) If Brahman is self-luminous, how can it be hidden and how can there be any illusion about it? If the conch-shell shines forth by its own nature, there cannot be any misconception of its nature as a piece of silver.

(8) If the nature of Brahman is admitted to be hidden by Ajnana, the question arises whether Ajnana hides it as a whole or in part. In the former case the world would be absolutely blind and dark; in the latter, it is not possible because Brahman is a homogenous entity and has no parts.

Vallabha

Vallabha's standpoint is Shuddhadwait-Pure monism. According to him Maya is not Nescience as Shamkar maintains but it is the power of the Lord. The author of Shuddhawaitmartand criticises the conception of nescience as follows:—'

(1) Is nescience caused or uncaused? If it is caused, then it must have some originator and that originator must be Brahman, as Shruti has declared. The Brahman of Shamkar is, however, without attributes, and if it is taken to be the originator, it becomes "Savishesh" i.e. with attributes.

(2) Now if the nescience is taken to be uncaused there will be two uncaused substances i.e. Brahman and Maya, and that will destroy the very foundation of Adwaitism.

(3) To hold that Nescience is neither being nor non-being, is inadvisable, for an object must either exist or not exist. It cannot be both at one and the same time.

(4) Nescience is held by advaitins as beginningless but not eternal. But this is mere contradiction. Beginninglessness and endlessness are inseparable concomitants.

(5) It is said that Maya is natural to Brahman. But how is pure knowledge turned into that whose nature is nescience?

(6) That Nescience has a temporary existence, is also inadmissible because one cannot point out when it comes into existence and when it ceases to exist.

Jnanadeva

According to Jnanadeva, knowledge and ignorance are both relative terms. The Ultimate Reality is pure knowledge. Hence the so called knowledge and ignorance are mere words without corresponding existence. They are like gardens in a picture, where we cannot smell the painted flowers or taste the various fruits.¹⁰ Now it is said that though ignorance is not real for all time, it exists for some time at least before its destruction by knowledge, hence its total absence cannot be maintained. Jnanadeva, in his introduction to Chapter VII of Amritanubhava, answers this objection by saying, that if the existence of ignorance is taken for granted before the rise of knowledge, that existence of ignorance does not even become the object of hearing, i.e. nothing can be said about the nature of ignorance because that description itself would not be made without the help of knowledge. The existence of ignorance is illusory like the light of a glow-worm. Though that light appears in the darkness, it does not enlighten and dispel the darkness. Hence, it is not worth the name of a light. In the same way ignorance appears like ignorance but really it is not so because it is not experienced. The thing which cannot be experienced, cannot be called as existing. A dream may be real in the state of dreaming, but its falsity does not diminish on that account. So the imaginary ignorance may have importance in imagination, but not in the real world. The horses in the clouds cannot be used for practical purpose nor can the ornaments produced by an enchanter be really used as one's adornments. So the ignorance does not exist from the beginning and hence, though we think about it, the result will not be anything different. If we assume that ignorance is dispelled as soon as knowledge arises, it means that

though ignorance appears to be extinguished, it re-appears in the form of knowledge. Hence that knowledge is nothing but ignorance in another form. Ignorance being false, the knowledge that dispells it, is also false. Hence, both ignorance and knowledge that destroys it, are fictions of the mind.¹¹

With this introduction Jnanadeva sets forth in search of ignorance and puts forward following arguments.

(1) Ignorance has no foundation, is unknowable and ineffective.

(a) If Ignorance exists it must exist in some substratum either full of knowledge or full of ignorance. The first alternative is not possible, because it is the nature of ignorance to nullify knowledge and make its substratum ignorant. The second alternative, also, does not hold. If ignorance existed in the beginning no manifestation would have been possible. Manifestation, on the other hand, is quite current with every one. Hence the alternative is invalid.¹²

(b) Ajnana or ignorance is not possible. But, taken for granted its possibility, can it be known? Ignorance cannot know itself since it is non-sentient. If ignorance befools a person how can he know ignorance itself?¹³

(c) Suppose that ignorance is possible, and also that it can be known. In that case we will have to say that it is non-effective, because it does not nullify knowledge according to its own nature. The clouds do not really eclipse the Sun, who shows them. Sleep does not extinguish the life of the sleeper who experiences its happiness.¹⁴

(d) If it is assumed that ignorance is effective, it cannot be known i.e. if the ignorance could eclipse the knowledge, there would be all ignorance and none to tell its existence.¹⁵

(II) Ignorance can neither co-exist with knowledge nor can it exist independently.

(a) The knowledge which distinguishes ignorance cannot be itself ignorance. That which is called ignorance is a kind of knowledge. Hence the word ignorance is meaningless. It cannot be called a cataract that does not impair eye-sight. It cannot be a fire that does not burn. We cannot call it darkness when we see everything before us clearly. Sleep would not be worthy of its designation if it does not do away with our being awake. Night cannot be called night if it does not dispel daylight. Similarly, the ignorance that co-exists with Atman, yet does not conceal its knowledge, cannot be called ignorance.¹⁶

(b) The same thing is proved by an appeal to the fact that a thing cannot co-exist with another thing which is destroyed by it. Sleep and wakefulness, forgetfulness and memory, cold and heat, death and life cannot co-exist. In the same way ignorance that is densly dark and Atman which is the mine of effulgence cannot exist together.¹⁷

(c) Ignorance can never co-exist with knowledge. The thing in question co-exists with knowledge. Therefore it can never be ignorance.¹⁸

(d) Ignorance cannot exist independently, just as a disease cannot exist independent of any patient.¹⁹ Hence, ignorance cannot remain with knowledge, nor without it, just as a fish made of salt, if it becomes alive, can neither live in water nor outside water.²⁰

(e) No relation can exist between Atman and Ignorance, as no relation can exist between a rope and the illusory snake. The Rope cannot bind the illusory snake.

(III) Ignorance cannot be proved by any Pramana.

(a) The Pramanas like perception, inference etc., are not Ignorance itself, but they are the results of Ignorance, just like a creeper is the result of a seed, a dream is the result of sleep and the appearance of a double moon is the effect of something being wrong with the eye-sight. So the triad of the Knower, The Known and the Knowledge (Pramata, Prameya and Pramana) is the result of Ignorance. Hence the Pramanas are not entitled to be called Pramanas, because they do not spring from knowledge but from Ignorance.²¹

(b) If the identity of cause and effect is assumed all the things in the world would be non-different from Ignorance, and hence they cannot prove its existence. Both ways we cannot prove Ignorance, and the existence of Ignorance cannot be admitted for want of authoritative evidence. Ignorance neither produces any effect nor is it fit to be the cause of any effect. Hence it is unreal.²²

(IV) Ignorance cannot dwell in Atman in its Pure state.

(a) It can be maintained that Ignorance dwells in Atman in its pure state, as fire dwells in the wood before churning. But this is not possible since even the word Atman has no room in that pure state, much less would there be room for Ignorance. It would be as futile as removing the burnt part of the wick before the lamp is lighted, or cleanse a mirror which has not yet been made.²³

(b) To say that Ignorance existed in Atman when It was neither a being nor non-being, would be tantamount to saying that the non-entity of a jar was broken into thousand pieces.²⁴

(c) One, who seeks to prove Ignorance in pure intelligence, seeks to defeat his own purpose just like a person who seeks to prove the existence of darkness in broad daylight. He is self-stultified.²⁵

(d) And if it is not sought to be proved, its existence stands self-condemned.²⁶

(V) Ignorance cannot be proved with reference to the manifestation of the Objective World.

(a) Objection:- Though it is difficult to call Atman by name, there is spread out before us this wide world, and not only it is spread out but is directly seen in front of us. It is true that Ignorance is not visible, but we cannot doubt its existence, for we can easily apprehend it by inference from the vast expanse of the visible world. If there is one moon in the sky and it appears as two, we infer that there is a disease of the eye-sight. Trees are fresh and green and though we do not see the source of water, still we infer that their roots are taking water which exists deep under the soil. So the existence of Ignorance is known from the visible world as the cause from the effect. Then again, though a man who is asleep is not conscious of the sleep which goes away at the time of awakening, still, his sleep can be inferred from the dreams. In the same way, Atman is pure, yet there is the appearance of the world. So we can infer that Ignorance exists.²⁷ Ignorance corresponds with sleep, and dream with the worldly appearance.

(b) Answer:- The argument, that the existence of Ignorance must be known by the process of mediate inference by reference to the vast expanse of the objective world, can be opposed with a counter-argument, — that the very existence of the objective world, far from being

the outcome of Ignorance, speaks volumes for the existence of a counter-entity, which is diametrically opposite in character to the Ignorance in question. And one is not required to seek far to prove the existence of Knowledge, as its existence has got self-credentials. To call knowledge ignorance is as absurd as to call a thing dark collyrium when it makes all other things brighter and whiter than the moon. It is like saying that water performs the function of fire and that ambrosia produces poison. When we see in front of us Knowledge pervading all wordly activity, how can the flood of Ignorance ever come there? ²⁸

(VI) If Ignorance has the Power of Presentation, It Cannot be Called Ignorance.

When it is maintained that Ignorance presents the multiple existence to the perverted human eye, the Ajnan-vadi still unconsciously and in spite of himself has as good as admitted that Ignorance has the power of presentation. Solid human experience shows that Ignorance cannot have the power of presentation. On the other hand, it is Knowledge which has been universally characterised with that power. Since that characteristic is admitted in a particular thing, it is immaterial to us if you call that particular thing by a different name. The so called Anjana (collyrium), which shows the treasure-trove, does not cease to have its peculiar power simply because it is called Anjana. The name Anjan, i.e. a black pigment, does not prevent us from seeing the treasure. In the same way the gold figure of Goddess Ambika, though it is resplendent with lustre, is ungrudgingly called Kalika which signifies Parvati associated with a dark colour.

As a matter of fact it is the light of the Absolute Sun that enlightens everything from Shiva to the clod of the

earth, that causes the existence of wordly knowledge and gives birth to all insight. Who would try to point it out as Ignorance except a wretched person trying to shroud the Sun in a cloth of darkness? ²⁹

(VII) Ajnanavadi's Mal-apropism

Ajnanavadi describes Jnana, not with the word Jnana but with the word Ajnan i.e. "A" simply prefixed to the proper word Jnana without any particular meaning of its own. This verges on mal-appropriism. Delimiting Atman by calling Ignorance is as fruitless as confining the fire in a lac-box. Just as fire reduces to ashes the lac-box and blazes aflame as usual, in the same way, the Atman breaks through the incrustation of the words of the Ajnanavadin and flourishes as self-luminous as ever.

The Ajnanavadi gains nothing by his wrong way of argumentation, but commits two sins—one, of misnaming a thing and the other, of utter falsehood by ascribing to the purest thing the most despicable name which signifies a filthy attribute. If pearls can be prepared out of water or a lamp lit with the help of burnt cow-dung, then alone can one attribute Ignorance to Pure intelligence. ³⁰

(VIII) Though Ignorance is supposed to be born out of Knowledge, it vanishes at its very birth.

Even granting that there was Ignorance in the beginning, Knowledge must have put an end to it. Hence there can be no talk of Ignorance. Knowledge cannot give birth to Ignorance, but suppose that it did so, still, at its very birth, Ignorance would die away in the presence of knowledge and there would remain Knowledge only. So it is useless to discuss about ignorance also from this point of view. ³¹

(IX) The Support of the Shruti.

We have already seen that Jnanadeva does not rely upon the Sacred Scriptures for his thesis. However, in one verse, he says that the Vedas also say, "This world is illuminated by His light."³² After putting forth all the arguments, this quotation comes at the end of the chapter. It shows that his reliance upon it is only secondary. The verse which is quoted occurs thrice in different Upanishadas.³³ It tells us that Brahman is "the light of lights".

There no sun shines, no moon, nor glimmering star,
Nor yonder lightening, the fire of each is quenched;
From him, who alone shines, all else borrows its

brightness,

The whole world bursts into splendour at his shining.³⁴

It is to be noted that Shamkar interpretes the above passage to denote the Reality of Brahman and falsity of the world.³⁵

But Jnanadeva quotes the verse to support his theory of the world as the delightful expression of the Reality and not its illusory appearance.

(X) Atman would never meet Ignorance though he purposely tries to do so.

'The non-existent Ignorance cannot be in any casual relation with the expanse of things, just as darkness can have no connection whatsoever with the Sun, Even though the Sun retires to its abode. The Sun will not come into contact with darkness though it retires to its abode, in the same way Atman can never come in contact with Ignorance

though he might offer to take the help of Ignorance in fashioning the world.³⁶

It will be seen, from the various criticisms of Ajnanvad given above that Madhva, Nimbark and Vallabha are following almost the same line of criticism as adopted by Ramanuja. Shri Pandurang Sharma in his articles on Jnaneshwar and other philosophers, has tried to show similarities between Ramanuja's various Anupapattis and the points of criticism adopted by Jnanadeva. Dr. Pendse has critically examined the views of Pandurang Sharma and his conclusions are as follows:—³⁷

(1) The verses VII-10, 11 cited by Pandurang Sharma, as similar to Ramanuja's Ashrayanupatti, have only a partial similarity. Jnanadeva omits the part of 'Jiva's impossibility of being the locus of Avidya' which Ramanuja maintains.

(2) In the case of Tirodhananupapatti, Jnanadeva does not mention the name Tirodhan, but the criticism of Ramanuja is included in Jnanadeva's criticism of the locus of Avidya. Though there is no similarity in expression, the purport is similar. So there is a partial similarity also in this case.

(3) Swarupanupapatti—Here Pandurang Sharma cites the verses VII-5, 23, 35. Now these verses are instances of first two Anupapattis. Only the last line of the 35th verse which means "Ajnan cannot be proved independently," bears some resemblance, but the lines of argument followed by Ramanuja and Jnanadeva are different. Hence here also there is a partial likeness.

(4) Anirvachaniyatvanupapatti-VII-36, 39, 40 are quoted as its instances but these can be included under Ashra-

yanupapatti and Anupapatti of perception. Jnanadeva acknowledges that Nescience is Anirvachaniya; Ramanuja does not agree with him on this point. Hence there is no similarity between the two thinkers.

(5) **Pramananupapatti:**— Ramanuja criticises the view of the Advaitin who says that Ajnana being positive, is the object of Anupalabdhi Pramana, and shows that we cannot experience the positivity of Ajnana, while Jnanadeva shows all the Pramanas as invalid because they spring from nescience (as his opponent says).

(6) **Anumananupapatti:**-- Same is the case as above. Dr. Pendse shows a point of similarity which is not noted by Pandurang Sharma. That is the argument from the appearance of the world. Ramanuja has not refuted the point while Jnanadeva has done so. Hence the similarity is not complete.

Dr. Pendse also shows how the other refutations are also dissimilar. But while doing so he tries to show similarities between the views of Jnanadeva and Shamkar which are not well-founded. He says that both Shamkar and Jnanadeva regard nescience as non-existent, hence Jnanadeva's Amritanubhava is nothing but an elaborate exposition of the Adhyasa-bhashya of Shamkar.³⁸ He quotes as his support two verses-VII-38 and VI-39. The first verse has the illustration of the rope and the serpent. But this illustration is given only to show that no relation can exist between Atman and Ignorance and not as Shankarites usually give it to show the illusory nature of the world. In the second verse Jnanadeva says that to call nescience as Anirvachaniya is as good as saying that it does not exist and by that very name it proves its non-existence. Shamkar also says, in his Adhyas-bhashya, that Adhyasa which is called Avidya is false. But

Avidya is false from the point of view of those that have attained liberation, and not from the point of view of worldly people who are Ignorant; and all the categories of knowledge, knower and the known which pervade worldly appearance are the outcome of nescience.³⁹

Now we have seen how Jnanadeva has criticised the view that Ajnana exists before the rise of knowledge, is his introduction to the Ajnana Khandan.⁴⁰ Then again, he has clearly stated that the manifestation of the world is not due to nescience but is the very expression of pure intelligence, and as such the triad of Knower, Knowledge and the Known does not spring from Ignorance, but is enlightened by the Atman. To Shamkar, the world is the outcome of Avidya, while to Jnanadeva, it is "Chidvilas." --- The Play of the Absolute. Shamkar posits Ajnana between Atman and the world, while Jnanadeva, in his refutation, shows the utter futility of the idea and considers it to be not only unnecessary but even perverse, because Atman itself vibrates in the form of the Universe.⁴¹

So it must be said that Dr. Pendse has not interpreted the facts fairly when he has tried to identify the views of Jnanadeva and Shamkar. We can agree with him in so far as he says that Jnanadeva has not followed Ramanuja. In fact, though Ramanuja was a predecessor of Jnanadeva, the criticism about the locus of Avidya is such as can be independently suggested by the works of the Advaitins themselves, amongst whom there is a difference of opinion on this point. The followers of the old school like Sarvajnatmamuni, Prakashatman and Anandabodh maintain that Avidya is located in the Absolute Consciousness, while Vachaspati and his school hold that it is located in the Jiva-Consciousness. Jnanadeva has refuted the very existence of Avidya in his elaborate, subtle and skilful argu-

ment against the theory of Ajnana. He has taken great pains to show that the conception of Ignorance, as existing and causing the manifestation of the world, is logically absurd as well as distorting the facts of experience. Here we get the negative aspect of Jnanadeva's cosmological view. It tells us what the world is not, and warns us not to underestimate its content. It strikes at the root of Mayavada or Avidyavada of Shamkar which regards the world as caused by Nescience and, therefore, illusory.

The World-as the Expression of Divine Love and Joy

a) Atman is beyond description

While stating that the cause of the manifestation of the universe cannot be Ignorance, Jnanadeva describes the nature of Atman. Atman is not proved by any other means but His existence is self-established. He is beyond existence and non-existence. But He is not a void on that account. He sees without seeing anything. Though some try to establish His non-existence, He bears it calmly. In any state, even in deep sleep, His omniscience is not affected. The Veda cannot apprehend Him, the Sun cannot show Him, and the Sky cannot pervade Him. Ego-consciousness cannot catch Him. Intellect knows everything except Him. The Mind cannot imagine His being and various sense organs cannot taste how sweet He is. But His perfection is such that it swallows this incomprehensibility as well as its one-ness.⁴³

b) The World as the sport of Atman.

Setting aside all these difficulties of indescribability, the doors of illumination are opened for the glorious display of Atman who becomes the Knower and the Known without

being transformed. Visions upon Visions are displayed, but all of them rest upon one Pure Intelligence. The Atman is so intoxicated by the glorious spectacle of His creation that He does not wish to see the same scene over again in the mirror of the objective universe. Every moment He wears, as if, new and beautiful apparels. He expands Himself and shines forth as the world. The Observer, in the guise of the objects, comes to visit Himself. The thread of the unity is not the least disturbed. As water sports with itself under the guise of waves, the Atman plays with Himself by becoming the process of the universe and feels happy. No difference is created in the fire when it wears a garland of flames. The Sun cannot be held to be separated from its rays when it is thickly surrounded by them. The unity of the Moon is not disturbed even when enveloped by its light. The lotus is still a lotus even though it blossoms into a thousand petals. The king Sahasrarjuna has thousand hands but he does not become one thousand and one persons. Even when there are spread on a loom a number of threads, there is found in them nothing but thread. Though in the residence of speech there is a meeting of crore of words, still it is all speech. Similarly there is no difference in the Atman when He presents Himself either as the seer of the world, or as the world that He sees, for it is all Atman Himself. If a lump of sugar is broken to pieces it is nothing but sugar.⁴³

c) *No parallel can be found to this sport.*

If the seed of a Banyan tree had been able to produce the full-grown tree without breaking itself, then it would have been possible to illustrate how the Atman expands Itself into the manifold world without disturbing Its unity.⁴⁴ The Atman is incomparable in Its richness or glory. It could

have been compared with the sun if its rays had not gone out of it. Cotton cannot come out and produce cloth without the bursting of the cotton-boll. A gold bar cannot be turned into ornaments without changing itself. Water cannot pass from one place to another without surpassing the obstacles. So Atman cannot be compared with these. There is, therefore, no parallel to the sport of Atman and all that we can say about It is, It is like Itself.¹⁵

So in the evolution and involution of the world the self-illumination of the Atman is not changed and there is no other cause present except Him. The process of the universe is nothing but Atman's love for Himself and we have already seen how Jnanadeva has described the sweet union of God and Goddess which gives birth to the offspring in the form of the Universe. God and Goddess are one and it is as much as to say that God loves Himself. The whole Universe is not an enchanting deception of Avidya, but the expression of that Supreme Love.

¹ Shamkar; Brahmasutra Bhashya — Introduction.

² म्हणोनि अविद्यानिमित्त । दृश्य दृष्टत्वे वर्ते । ते मी नेणें, --आइतें ।
ऐसेंचि असें ।

Changadeva Pasasthi.

³ वेदांती इयेतें माया । असें म्हणिजे प्राज्ञराया । असो किती बोलो
वाया । अज्ञान हें ॥

Jnaneshwari XIV, 71.

⁴ Gaudapad — Mandukyakarika II-32.

⁵ Dr. S. N. Dasgupta — History of Indian Philosophy Vol. I.
p. 435.

⁶ Ramanuja:—Shri Bhashya, p. 178.

⁷ Madhwacharya:—Upadhi Khandan with Jaytirtha's Commentary; St. 1-3.

⁸ Shrinivasa:—commentary on Nimbarka's Vedant-Parijat-Saurabh: I-1.

⁹ Giridhar:—Shuddhadvait-Martand; p. 23, 25.

¹⁰ एवं शब्दैकजीवनं । बापुडीं शनं अज्ञानं । साचपणं वनं । चित्रीचीं जैशीं ॥
Amritanubhava; VI-102.

¹¹ एन्हवी तरी अज्ञाना । जै ज्ञानाची नसे क्षोभना । तै तरी काना ।
खालीच दडे ॥ Ibid; VII-1, also 2-7

¹² Ibid; VII, 8-11.

¹³ Ibid; VII, 12-14.

¹⁴ Ibid; VII, 15-16.

¹⁵ तैसें अज्ञान असें जेथें । तेंच जरी अज्ञान आते । तरी अज्ञान
अज्ञानातें । नेणतां गेलें ॥ Ibid; VII-17.

¹⁶ Ibid; VII, 18-24.

¹⁷ Ibid; VII, 25-30.

¹⁸ आत्मेनशी विरोधी । म्हणोनि नुरेचि इये संबंधी ॥ Ibid; VII-34.

¹⁹ वेगळें तरी सिद्धी । जायेचिना ॥ Ibid; VII, 35-36.

²⁰ लवणाची मासोळी । जन्ही होय जिऱ्हाळी । तरी जळी ना वेगळी ।
न जिये जेवी ॥ Ibid; VII, 38-39.

²¹ Ibid; VII, 42-47.

²² Ibid; VII, 48-56.

²³ Ibid; VII, 58-64.

²⁴ Ibid; VII, 66-67.

²⁵ कां सूर्य कोणा लाहे । अंधाराते ॥ ७२. तैसा चिन्मात्रीं चोखडा ।
भलतैसा अज्ञानाचा झाडा । घेतला तरी पवाडा । येतील काही ॥ ७३.

Ibid; VII, 72-73.

²⁶ Ibid; VII, 76.

²⁷ Ibid; VII, 88-94.

²⁸ अगा ऐसिया ज्ञानातें । अज्ञान म्हणणें केउतें । काय दिवो करी
तयातें । अंधारू म्हणिपे ॥ ९५. तैसा जाणणेयाचा वेव्हारू । जेथें
भासला समोरू । तेथ आणजे पूरू । अज्ञानाचा ॥ १००

Ibid; VII, 95-100.

²⁹ ऐसा निरूपमावरी । आपुलिये विलासवरी । आत्मा राणीव करी ।
आपुलें ठायीं ॥ २६८. येन्हवी शिवोनि पृथ्वीवरी । तत्वाच्या वानेपरी ।
जयाच्या रश्मिकरी । उजाळा येती ॥ २७२. Ibid; VII, 267-72

- ³⁰ तें कोणें निकुष्टें । दाविलें अज्ञानाचेनि बोटे । ना तमें सूर्या मोटें ।
बांधिना निके ॥ २७४. Ibid; VII, 274-86.
- ³¹ ना ज्ञानीं अज्ञान जालें । ते होतांचि अज्ञान गेलें । पुढति ज्ञान एकलें ।
अज्ञान नाहीं ॥ Ibid; VII, 287
- ³² विभाति यस्य भासा । सर्वमिदं हा ऐसा । श्रुति काय वायसा । ढेकर देती ॥
Ibid; VII, 290.
- ³³ Kathopanishad, V-15; Svetasvetarop, VI-14; Mundakop, II-2-10.
- ³⁴ Duessen:—Philosophy of the Upanishadas; p. 137.
- ³⁵ Shamkar Bhashya on Mundakop. II-2, 10-11.
- ³⁶ अज्ञान कीर वावो । पाहो ठेलियाही ॥ परी तमाचा विमुरा । न जोडेचि
दिनकरा । रात्रीचिया घरा । गेलियाही ॥
Amritanubhava; VII, 293-94.
- ³⁷ Dr. Pendse—Shri Jnaneshwaranचे Tatvajnana; Ch. VII, p. 300-310.
- ³⁸ Ibid, p. 312.
- ³⁹ तमेतमविद्याख्यमात्मानात्मनोरितरेतराध्यासं पुरस्कृत्य सर्वे प्रमाणप्रमेय-
व्यवहारा लौकिका वैदिकाश्च प्रवृत्ता...ब्रम्हसूत्र शांकर भाष्य, उपोद्धात,
- ⁴⁰ Amritanubhava; VII, 1-8
- ⁴¹ तैसा जाणणेयाचा वेव्हारू । जेथें माखला समोरू । तेथ आणिजे पूरू ।
अज्ञानाचा ॥ १००.
यालागी वस्तुप्रभा । वस्तूचि पावे शोभा । जात असे लाभा ।
वस्तूचिया ॥ २९१. Ibid; VII, 100-291.
- ⁴² कोण कोणा भेटे । दिठी कैची फुटे । ऐक्यासगट पोटे । आटोनि
गेली ॥ १२२. Ibid; VII, 103-33.
- ⁴³ एवढें हि सांकडे । जेणें सारुनि एकिकडे । उघडली कवाडें । प्रका-
शाची ॥ १२३. पाणी कल्लोळाचेनि मिसें । आपणपे वेव्हावे जैसें ।
वस्तु वस्तूत्वे खेळो ये तैसें । मुखे लाहे ॥ १२५. Ibid; VII, 123-143
- ⁴⁴ न फुटता बीज कणिका । माजी विस्तारे वटु असिका । तरी अद्वैत
फाका । उपमा आथि ॥ Ibid; VII, 149.
- ⁴⁵ म्हणोनि इये आत्मलीळे । नाहीं आन कांटाळे । आता येयाचिये तुळे ।
हाचि यया ॥ २६६. Ibid; VII, 262-266.

CHAPTER VI

THE NATURE OF THE JIVA

Importance of the Problem

THE nature of the Jiva or the individual self is one of the main problems of Philosophy. The nature of God, man and the world are three outstanding problems and the value of any philosophy depends upon their satisfactory solution. The goal of any philosophical thinking is not merely an intellectual solution of a question but to guide man through weal and woe by showing him the beacon-light of his true nature, and by pointing out to him his real dignity and status in the whole universe and his relation with the Supreme Being. "Man, Know thy self" was the watchword of the teaching of Socrates. Only Knowledge of the Self was worth the name of Knowledge with the Upanishadic thinkers. Every other kind of Knowledge was a sign of poverty of the soul which did not know itself. A man may be versed in all sciences, may know the constituents of the atoms and the stars, may know all the fine arts, yet if he does not know himself it becomes all a vain parody of knowledge. Hence the test of all supreme philosophy is that it should be able to give man the knowledge of his own self.

The Various Conceptions of the Jiva

Various systems have, however, various conceptions of the Jiva or the individual soul. Though the nature of the self forms one of the persistent problems of philosophy it is also one of the most difficult problems and hence when we turn to the various answers to this question by different

systems of philosophy, we find their bewildering variety. Charvakas consider consciousness as a function of the physical body, hence they identify the soul with it. The Yogachara school of Buddhists acknowledge the aggregate of ideas but deny their unifying principle in the form of the soul. The pluralistic realists like Naiyayikas regard the soul as a substance of which knowledge is an attribute and not the essence. The Samkhya philosophy regards the self as a pure, continuous, immutable consciousness and tries to explain the experience of activity and alterations of personality by stating that these are due to the false identification of the self with the Prakriti.

Different exponents of the Vedant philosophy have also different conceptions.

Shamkar:- He analyses the nature of the self and separates its noumenal and phenomenal aspects. The noumenal aspect is its consciousness without which there would be no sense of "I" or egoism. Ultimately the self is identical with Brahman, and at the dawn of true knowledge its self-hood vanishes. The empirical portion of the self is contributed by Maya. Hence the self has the spiritual element as well as physical and psychical adjuncts. These are all illusory and only the spirit is real.¹

Ramanuja:- He regards the soul as the self-conscious atom different from its physical, psychical and vital functionings. The Relation between Brahman and Jiva is not that of the reality and its appearance but, that of the soul and its body. As the soul controls, supports, and utilises its body for its own ends, in the same way Ishwar controls supports and utilises the selves for His purpose. The soul has very intimate and organic relation with Ishwar and is inseparable from Him.

Madhwa:— He sets forth a scheme of fivefold difference of which the first and foremost is the difference between Jiva and Ishwar. There are vital differences between the two. God is ever free from samsara, all-knowing and all-powerful creator of the universe, while the Jiva is comparatively ignorant, dependent and bound to the samsara. These limitations really pertain to the soul and are not merely due to our misapprehension. Some of these, like comparative ignorance and dependence, persist even in liberation.²

Nimbark:—He maintains that individual souls are infinite in number and atomic in size. All-pervading knowledge being their attribute, they can cognize various sensations in different parts of their bodies. The individual souls are, in one sense, different from God and in another sense, constituent parts of Him. Though atomic and partless in their nature they are completely pervaded by God through His all-pervading nature. They are bound with the beginningless girdle of Karma but are emancipated through the grace of God. In emancipation they feel themselves like one with Him and abide in Him as a part of His energy.³

Vallabha:—He regards Jiva as an emanation of Brahman and as atomic. It has no separate existence. The finite centres of consciousness and inert existence emanate from Brahman out of His innate desire of self-expression. Consciousness and bliss are absent in the inert while in a Jiva bliss only is absent.⁴

Jnanadeva's Conception of the Jiva or Finite self

Jnanadeva's conception of the finite self is different and at the same time more clear and dignified than those of the other Indian philosophers. Finite self, though each has its different content, is an experiencing subject and partakes the nature of the Infinite or the Ultimate Reality. It is not

a mere appearance, as Advaitins like Shamkar maintain, that ultimately dissolves in the Absolute. The relation of the Absolute and the finite self is also peculiar. Ramanuja says that this relation is that of "Aprathak-siddhi" and not that of "Samavaya." It is the internal relation and not external. He uses the analogy of the soul and its body to denote this intimate relation. So the Soul of souls controls and sustains them and in this way there exists a vital relation between the two. Still we feel a gap in this view and according to Jnanadeva the relation between them is more intimate and inseparable than Ramanuja would imagine.

We have already seen how Jnanadeva describes the Absolute as splitting itself into subject and object and experiencing Itself. Now the subjective aspect differentiates between so many finite selves through which the Reality enjoys Its own wealth. So the real nature of an individual is the experiencing of the Being. While describing the real status of the individual, Jnanadeva makes the point clear by using various beautiful similies. He says, "There is as it were fragrance became a nose and smelt itself, or sound became an ear and heard itself, or the mirror became an eye to see itself. Air by its own motion became a fan, or the head became the Champaka flower to decorate itself. The tongue became the taste, the lotus became the Sun, the Chakora bird became the Moon, flowers became the bees, the damsel became the youth or the sleeper became the bed. The sprout of the mango tree became the Cuckoo, or the limbs became the Malaya breeze".⁶ In this way Jnanadeva describes how the enjoyer and the enjoyed, the seer and the seen are merged in one Absolute. But this merging does not mean extinction. It implies that amid this diversity the Unity of Experience is not broken like "the Shevanti flower that remains one though it blossoms into a thousand petals."⁶

So the finite self expresses the innate nature of the Ultimate Reality to manifest Itself through duality. "Unity comes of its own accord in the court-yard of duality and as diversity increases the unity is deepened".⁷ The relation between the individual self and the Absolute is not imaginary as Shamkar believes, nor physical as Ramanuja would have it. It is also not of a mere dependence as Madhwa puts forth. There is no negative relation due to the absence of bliss in the self as Vallabha thinks. It is not fragmentary as Nimbark imagines. According to Jnanadeva, the relation is more intimate and natural. The finiteness of the individual does not mean that it is a degradation of Reality but it implies that the Reality determines Itself in order to realize itself in various forms. So the end of life is not emancipation (Mukti) but to realize this real dignity and act up to its real worth. God-realization means understanding how God realizes Himself through one's being and this is the secret of natural devotion, before which Yoga and Knowledge grow pale like the Moon in broad day-light.⁸

¹ Dr. P. T. Raju—Thought and Reality, p. 60.

² B. N. Krishnamurti M. A. -- Madhwa's Theistic Realism, p. 6-7.

³ Dr. S. N. Dasagupta:—History of Indian Philosophy Vol. II p. 413-414.

⁴ Dr. M. N. Sarkar, :—Vedantism, p. 44.

⁵ Amritanubhava, IX, 1-5.

⁶ Ibid; IX, 7-8.

⁷ द्वैत दशेचें आंगण । अद्वैत वोळगे आपण । भेदु तंव तंव दूण ।
अभेदासी॥ Ibid; IX, 29.

⁸ कोणी एक अकृत्रिम । भक्तीचें हें वर्म । योगज्ञानादि-विश्राम ।
-भूमिका हें ॥ Ibid; IX, 61

प्रत्याहारादि अंगीं । अंग टेकिले योगी । ते जाले येया मार्गी ।
दिहाचा चांदू ॥ Ibid; IX, 27.

CHAPTER VII

BHAKTI OR GOD-REALIZATION

THE conception of Bhakti has played an important role in the religious history of India. It has also dominated the various schools of philosophy. So before we propound Jnanadeva's view, it will be useful to trace its history from the earlier Vedic period down to the age of Jnanadeva.

Vedic Age

In the Hymns of the Rigveda, natural powers are regarded as so many deities. Sayana has classified them in three divisions. (1) Celestial deities e.g. Varun, Sun, Ushas etc. (2) Intermundane-deities e.g. Indra and Maruts, (3) Terrestrial deities e.g. Agni and Soma. There is a polytheistic as well as a Henotheistic tendency, and these Gods are worshipped for the sake of worldly benefits such as wealth, offspring, cattle, victory in their struggles, as well as for heavenly happiness. Of all these Gods Varuna and Indra are more prominent. Varuna is the upholder of moral and physical order. The rivers keep their bounds, the ocean does not oversweep, the Sun and the Moon follow their courses at his behest. He commands the regularity of the noumena. He is omniscient, knows the hearts of men, and people cannot escape him. He punishes sinners but forgives those that repent. So Dr. Radhakrishnan aptly remarks that the theism of the Vaishnavas and the Bhagawatas with its emphasis on Bhakti is to be traced to the Vedic worship of Varun with its consciousness of sin and trust in divine forgiveness.¹ Indra is regarded as the national and war-god. The position of Agni is different. He is a great friend of men and mediates

between God and man. Vedic sages talk to him as to a dear companion and ask him the blessings which a kind father bestows upon his dear children. So in these Vedic hymns we breathe an atmosphere of hearts full of devotion though it has not found the right direction and its adequate philosophical background.² Gradually, however, there is a change in this atmosphere and those simple hymns are used for the purpose of various sacrifices. The word acquires more significance than the underlying emotion. Even the Gods pale into insignificance before the power of sacrifice. It is not the grace of God that is powerful but the various sacrificial rites and the hymns recited as prescribed in the Brahmanas or ritualistic manuals.

Side by side there is also a tendency of scepticism about the existence of so many Gods. The existence of even Indra is doubted.³ Thoughts were expressed about one Substance underlying various divinities.⁴ At the end of the Rigveda we find something like an agnostic atmosphere in the famous Nasadiya Sukta.⁵

The Upanishadas

In the Vedic age itself polytheism was giving way to monotheism. The same tendency is carried out in the Upanishadas. The supreme Godhead, however, is not some cosmic outward force but forms the very basis of human life. He is the inward Atman who manifests Himself in the form of subjective and objective worlds. Atman is identical with Brahman to whom all the Gods were subordinated. Agni has no power to burn a blade of grass nor Vayu has any strength to blow it without the help of Brahman.⁶

The age of the Upanishadas was the age of speculation, hence there are no prayers for material prosperity but medi-

tations on the One Spirit,⁷ Who is worshipped for leading one from unreal to the real, from darkness to light, from death to immortality.⁸ Nachiket, to whom Yama offers a boon of wealth, offspring, celestial damsels with chariots and musical instruments, does not accept these transitory blessings but insists on knowing the real nature of the Atman. He is convinced that man is not really satisfied unless he is in possession of this highest knowledge.⁹ This Self-knowledge is not obtained by any other means but by the grace of Atman Itself. "The Self cannot be realized by the study of the Vedas, nor by intelligence, nor by deep learning. It can be realized by him only whom It chooses or favours. To him the Self reveals its own nature."¹⁰ The doctrine of grace finds its clearest expression in this verse. There is an atmosphere of personal warmth and affection when the great philosopher Yajnyavalkya propounds the doctrine of Atman and says that the husband, wife, sons and other objects of love are not dear for their own sake, but they are dear for the love of Atman.¹¹ So Atman is the true object of love. Every lover of any worldly object is unconsciously a lover of Atman. Hence by self-analysis he should find the true nature of this love and the Atman. The word Bhakti occurs for the first time in the Upanishadas.¹² The doctrine of grace and self-surrender is emphasised in the Svetashvetaropanishad, and Brahman is described as of the nature of bliss and the source of all human joys, in the Taittiriya and Brihadaranyak Upanishadas.

* The Upanishadas do not teach a set theory of philosophy. These are various suggestions at truth and "the bubbling up of the thoughts of numerous sages of antiquity, each of whom tried to express as naively, as simply and as directly as possible, the thoughts which were uppermost in his mind."¹³ For this reason, we find in them the roots of

the later day systems of philosophy. In this way we also find in the Upanishadic doctrine of divine immanence and of Atman's nature of bliss, the germs of the later day philosophy of Bhakti-yoga.

Muktikopanishada gives a list of 108 Upanishadas of which only thirteen are major and others are minor works that were composed to support Yoga, Shaivism, Vaishnavism, Shaktism and Vedantism. In the Kalisantaropanishad the Lord's name is extolled as capable of removing all sins.¹⁴

The Bhagavadgita

The Doctrine of Bhakti is found explicitly stated in the Bhagavadgita. In the Upanishadas different Upasanas or meditations upon objects like the mind, the person in the sun or moon, food, vital breath-supposing them to be Brahman-are prescribed.¹⁵ In Chapter X of the Bhagavadgita various Vibhutis or excellent forms of God are described. God is the Self dwelling in all beings that are born. He is Vishnu among Adityas, the radiant Sun among various forms of light, the Moon among the nightly luminaries.¹⁶ Everything that is potent, prosperous or forceful springs from a portion of His splendour.¹⁷ In the next chapter Arjuna is described to have seen the vision of His splendour in its fullness. He sees the Virat form of God—the form in which Arjuna himself is swallowed up. In the beginning of the chapter XII we see him asking who were superior—the worshippers of the Personal or of the Impersonal.¹⁸ Krishna tells him that both of them reach the same goal but the path of those that follow the impersonal aspect of God is strewn with great difficulties.¹⁹ Thus the Gita recommends the Path of Bhakti, or approach to the Reality through love and devotion, as superior, and at the same

time without any risk, for God Himself is ready to help His devotee at every step. At the end of the Gita, Arjuna is advised to set aside all the other means of salvation and surrender himself with all his heart to God, Who abides in the hearts of all things and moves them, so that he may be liberated from all the sins by His Grace. This is the secret that the Lord wishes to disclose to his dear disciple.²⁰

With all the catholicity of the Gita we find there also the advice not to disclose its teachings to an unbeliever.²¹ Then again, though God is described as Purushottam who only is fit to be worshipped, those that worship lower deities also reach the same goal.²² In this way the Gita has indirectly, encouraged these lower forms of worship.

The philosophical background of the Gita seems to be indefinite and this indefiniteness is the source of various interpretations of it by different commentators like Shamkar, Ramanuja and others. God is the ultimate Reality according to the Gita, but when we come to the descriptions about His nature we find that He is described both ways. He is described as personal as well as impersonal, the actor as well as the spectator, transcendent as well as immanent.

In the chapter XIII we find the conception of the impersonal. God is omnipresent. He is Nirguna. He moves and moves not, is near and far off. We have passages where the Personal God is described as under Vedantic and Samkhya influence. Under Vedantic influence we find three kinds of Purushas-Kshara, Akshara and Uttama Purusha i.e. the mutable beings of the world, the immutable self inside us and the supernal God.²³ Here God as well as nature personified. Under Samkhya influence there is the description of two Prakritis i.e. Apra or nature and Para or Selves, and

of one Purusha who is God.²⁴ We also find a third kind of description in the Ch. XII of a Purush, a Prikriti and a Para Purush or Paramatma who is above them.

God is described both as an actor and as a spectator. In the Ch. XVIII it is said that he who sees God as the doer, does not see the Reality.²⁵ Also in Ch. V "God only looks on and leaves all things to nature."²⁶ On the other hand in the Ch. XVIII God is described as the supreme, doer, the great potter of the universe parallel to Plato's God as "demi-urge" at work on his "spindle".²⁷

Then again God is described as transcendent and immanent. In the Ch. XIII it is said that just as the sky is untainted by any other thing, similarly God is not contaminated. On the other hand we get in Ch. VII, "All these things are woven on me as pearls on a thread.....I am the seed of all beings."²⁸ Because of these two kinds of descriptions we find that the same Gita is interpreted by Holtsman as pantheistic and by Garde as theistic out and out.

As regards Bhakti, though the Gita praises it so much, it is not regarded as the Alpha and Omega of spiritual life but as a means to liberation or Moksha. The same state is described as Nistraigunya or beyond three gunas. Naishkarmya or purposeless action and Sthitaprajna or equanimous intellect. The sum and substance of Gita, then, is that intense devotion brings God's grace and by God's grace an individual gets liberation.²⁹

The Bhagawata

"The Gita is universally accepted as the true guide; the Shrinat Bhagwata is accepted only by Bhaktas. The latter (Bhaktas).....consider the Gita as only the seed from which

the other book the *Shrimat Bhagawata*, has sprung. Indeed, where the *Gita* ends, the *Bhagawata* begins."³⁰ So says a biographer of the famous Vaishnava Saint Chaitanya. Not only does *Bhagawata* begin where the *Gita* ends but it gives more prominence to *Bhakti* than the *Gita* does. Disinterested action and knowledge without the presence of devotion to the Lord are worthless.³¹ *Bhakti* is the supreme goal of life.³² A true *Bhakta* does not desire heavenly pleasures, kingdom on earth, different Yogic powers or even *Moksha*. All these pale into insignificance before the bliss he enjoys. So *Bhakti* is superior even to *Moksha* or liberation.³³ Sinners like *Ajamil* and even dumb animals like the elephant *Gajendra* are entitled to the path of *Bhakti*, and we find in the *Bhagawat* their life stories along with those of great devotees like *Pralhad*, *Dhruva*, *Uddhava* and the Cowherds and Maidens of *Brindavan*.

Along with this tendency in the *Bhagawata* to give supremacy to *Bhakti* we find that it inclines sometimes to extreme asceticism represented by men like *Jad-Bharat* and *Kadaryu*. These people, with their utter disregard of their bodies, are more like extreme Jain ascetics than true devotees. Then again the author of the *Bhagawata* seems doubtful about the supreme significance of *Bhakti* when he says that the path of action is suitable for the worldly minded, the path of knowledge is for those who have aversion to the pleasures of the world, while the path of devotion is for those that are not inclined to both the extremes.³⁴

It is to be noted that the *Chatusloki Bhagawata* is regarded as the quintessence of the *Bhagawata*. God has told *Brahma* the great secret in four stanzas.³⁵ This secret ought to contain the secret of devotion but we find there the teaching of '*Anvyaya-Vyatirek-Jnana*,' though, the commentator *Shridhar* interprets the meaning of "Secret" as "Devo-

tion" and Vishwanath Chakravarti, another great commentator who was a follower of the Chaitanya sect, interprets it as "Loving devotion" (Prem-Bhakti).

The Shandilya Sutras

Though nothing is definitely known about the priority among the two sets of sutras-the sutras of Shandilya and those of Narada, we can infer from some internal evidence the priority of the Shandilya Sutras. Narada Sutras mention Shandilya Sutras but not *vice versa*.³⁶ Unlike Narada, Shandilya discusses the philosophic background of Bhakti. Carpenter rightly says, "The Sutras of Shandilya interpreted by Svapneshwar occupy a middle position between the philosophies of Shamkar and Ramanuja. With the former, Svapneshwar declares at the outset the ultimate identity of the soul and Brahman. With the latter, he vindicates the Reality of the world."³⁷ According to Shandilya, Brahman is Pure consciousness and Maya is the power of Brahman and not a mere illusion.³⁸ Both are real and eternal and both are the necessary and inter-dependent causes of the world.³⁹ As regards the conception of Jiva and its relation with Brahman, Shandilya mentions the views of other two thinkers viz. Kashyapa and Badarayan. The former maintains the absolute difference between Jiva and Brahman, while the latter considers both as identical. Shandilya himself rejects both the views and tries to reconcile them by holding that the Jiva and Brahman are distinct from each other, yet one in essence. The finite soul is potentially infinite while Brahman is actually infinite. The finite soul is capable of attaining the state of Brahman. Therefore they are identical in essence, though they are actually different from each other.⁴⁰

Unlike Shamkar Shandilya holds that the empirical life of the Jiva (Samsara) is not due to ignorance (Ajnana) but

to the absence of devotion (Abhakti), and so Bhakti and not Jnana is the means of liberation.⁴¹

The Narada Bhakti-Sutras

The author of these sutras is God-intoxicated. Instead of raising and discussing the questions about the nature of Brahman, Jiva and Jagat he goes straight into the heart of Bhakti and describes its nature, means and effects. He also explains the criterion of Bhakti and its relation with Yoga, Jnana and Karma.

While defining Bhakti, Narada mentions the definitions given by other authors. According to Vyas, Bhakti is the worship of God, according to Garga it is narrating God's exploits, while Shandilya defines it as meditation on the self. Narada himself defines it as the highest Love for God, a surrender of all actions to Him and agony in His forgetfulness.⁴² Narada regards Bhakti as superior to action, knowledge and meditation. Devotion is not a means of knowledge. Knowledge does not lead to devotion. They are not interdependent on each other. Devotion is the fruit of itself. So the most important point which Narada emphasizes is that Devotion is not a means to something else e.g. liberation but it is an end in itself.⁴³ However, he does not try to base his doctrine on a philosophical foundation.

Renunciation of worldly objects and of their contact, incessant prayer, hearing and singing of the Lord's qualities, the grace of saints and of God are the means of devotion.⁴⁴ Narada describes the devotees who are wholly attached to God in these words, "With their throats choked and tears running down their cheeks they talk lovingly with each other. They sanctify not only their family but the

whole world. Sacred waters are holy because of their contact. Among the devotees of God there is no distinction of birth, learning, appearance, family, wealth, religious observances and the like, since they all belong to Him.”⁴⁵

Narada's conception of Bhakti is more elevated than that of Shandilya. But Narada has propounded renunciation as a means of devotion, and he also advises Karma-Sanyas-giving up of actions, which is against the tenets of the Bhakti school of Maharashtra.

The Bhakti-Mimamsa-Sutras

The author of these Sutras published by M. M. Gopinatha Kaviraj⁴⁶ is unknown. The date of their composition is also uncertain and hence it cannot be ascertained whether the work is really one of those associated with the name of the acharyas whose references are often met with in Sanskrit literature. But it belongs to a school of thought distinct from that of Shandilya or of Narada.

In these Sutras Bhakti is regarded as a kind of Ulhas of the mind.⁴⁷ It is of the nature of Rasa, is eternal, hence an end in itself. Here we find a conception of Bhakti different from that found in some of the old Alankar treatises like those of Mammata and others who regard Bhakti as a Bhava and not a Rāsa. The result of Bhakti is the attraction of God (Ishwaravashikara) and not the cessation of evil (Anaratha-nivritti), not even Jivanmukti.⁴⁸ The highest object of human striving should not be Moksha or liberation, but Bhakti itself.⁴⁹ The effort towards the absence of misery or freedom from pain is regarded as only an enlightened form of selfishness. So the view of the author of Bhakti Mimamsa Sutras is more allied to that of Narada than to that of Shandilya. M. M. Gopinath Kaviraj rightly

observes, "The rejection of Moksha as the supreme end of human aspirations, follows as a necessary corollary from the conception of Bhakti as in itself the highest form of Bliss, higher indeed—so it is boldly declared—than Brahmananda which is revealed in Moksha."⁵⁰

Jnanadeva's Conception of Bhakti

The commonsense view of Bhakti is that it is a whole-hearted devotion to God. Though God is the object of such a devotion, the feeling of devotion itself is not objective but subjective. So Bhakti amounts ultimately to a kind of subjective feeling. We have already seen how the conception of Bhakti has evolved from Vedic times to the sutras of Narada and Bhakti-Mimansa, and how it is regarded as an end in itself and not as a means to something else by these later authors. Narada regards Bhakti as the highest love for God and the author of the Bhakti-Mimansa-Sutras regards it as of the nature of Rasa or the Highest form of Bliss. But after all, if it is a subjective sentiment its objective value is doubtful.

Jnanadeva's conception of Bhakti as propounded in his Amritanubhava is more fundamental and has an intrinsic or absolute value. To him Bhakti is not some external mode of approach to Reality or God, but it forms the very essence⁵¹ of Reality which is self-experiencing (Swasamvedya) and self-illuminating (Swaprakash). Now this self-experiencing is nothing but Bhakti or Love of God towards Himself. The Goddess described in the chapter I of Amritanubhava is nothing but this Bhakti which is not only inseparable form of God but forms the very core of Divinity. The whole world, animate as well as inanimate, is Its manifestation. "What is termed Swasamvitti (self-illumination) by philosophers and Shakti (Dynamic power)

by Shaivas is nothing but Bhakti from our point of view." Bhakti is not an act of devotion but the very nature of God.

According to Jnanadeva, the Absolute of philosophy and the God of religion are identical. The Ultimate Reality is Pure consciousness, Love and Creative Energy. It is the nature of Love to express itself and creation is nothing but this expression. This Love is not something material. It is a living spirit, hence self conscious and self-realizing. So in the words of Prof. Bergson, "Divine Love is not a thing of God; it is God Himself."⁵² In this way God can be said to be a person. Bergson makes this point clear in these illuminating words — "It is upon this point (i.e. Love is God Himself and not a thing of Him) that the philosopher must fasten who holds God to be a person and yet wishes to avoid anything like a gross assimilation with man."⁵³ "To call God a person is not a sign of anthropomorphism, because He is not an image of the human being who is himself God's image." Webb tells us that the personality attributed to God is different from man's personality, for the relation of man to man in social experience is one of mutual exclusion whereas the relation of man and God in religious experience is one of mutual inclusion.⁵⁴ But Jnanadeva's view of the relation of the Absolute person and finite soul is more deep, and the relation is not merely that of mutual inclusion i.e. the finite self dwelling in God as a separate self, but the existence of that self means the very manifestation of God whose essence is Love.

To experience this Love is the goal and the final fulfilment of life. Before this ideal even the ideal of Jivan-Mukti pales into insignificance. Bhakti (realization of divine Love) and not Mukti (liberation from wordly bondage) is the culmination of spiritual experience. Plurality in the world

is not merely an illusory appearance to be discarded, but is the manifestation or expression of the Absolute playfulness. Hence a liberated soul is devoid of that bliss which a devotee living in the world enjoys.⁵⁵ Every object in the world is significant to a devotee. It is not a mere object of sensual enjoyment as a materialist thinks, but is the expression of divine Love which is also the very source of his life. If Moksha or Liberation is the fourth Purushartha (value of life), Bhakti is the fifth i.e. the highest.⁵⁶

So Jnanadeva has fully brought out the objective significance of Bhakti. It is the highest value not only from our human standpoint, but also from the point of the Absolute Experience. Hence here the highest value and reality coincide. According to Jnanadeva, the sense of numena is not the core of religious experience as Dr. Otto maintains in his "The Idea of the Holy,"⁵⁷ but it is the sense and appreciation of Divine Love that forms the very stuff of religion. "The Holy" of Dr. Otto, by its supernatural power evokes a feeling of awe, wonder and humility but "The God" of Jnanadeva evokes a feeling of intimacy and Love. Then again Otto's Holy is the object of religious experience in the sense of something other than the individual who experiences it while the God of Jnanadeva is the object of religious consciousness not like something other, but He is the true self of him who feels his loving presence.

Difference between Jnanadeva and other Acharyas

* Bhakti, according to Shamkar, is meditation upon one's supreme Self.⁵⁸ Ramanuja takes it to be a continuous meditation accompanied by the practice of eight Yoga-processes.⁵⁹ Bhakti leads to Mukti, the alternative path to it being Prapatti or self surrendering.⁶⁰ According to Madhwa, Bhakti is a method of service and is the perception of Hari.

Vallabha thinks Pushtibhakti as supreme. The frame of mind generated by such a kind of devotion is the desire of the attainment of God to the exclusion of everything else. The fruit of this devotion is an admission to Goloka where one can participate in the eternal sport of Krishna.⁶¹ The first three Acharyas regard Bhakti as a means to Mukti, though their conceptions of Mukti differ from one another. Vallabha rejects the four kinds of Mukti and considers Bhakti as superior to all. But this Pushti Bhakti has its fruit in the ideal world where God's Divine sport goes on eternally.

Jnanadeva's conception of Bhakti differs from that of all these Acharyas. He does not think of Bhakti as a means to Mukti. He rejects the ideal of Mukti. The realization of Bhakti does not require the renouncing of this world. It can be realized in this very life. God's eternal play is not going in some ideal plane, as a Vallabha believes, but is going on in this very world. The world is nothing but the manifestation of God's Eternal Sport.

¹ Dr. Radhakrishnan:—History of Indian Philosophy Vol. I p. 78.

² Ranade & Belwalkar—History of Indian Philosophy:—Creative Period, p. 409.

³ Rigveda VIII-89.

⁴ Ibid; I, 164-46.

⁵ Ibid; X, 129,

⁶ Kenopanishad, ch. III.

⁷ Chhandogya Upanishada III-14.

⁸ Brihadaranyak Upanishada I-3-27.

⁹ Kath Upanishada ch. I.

¹⁰ Kath Upanishada ch. II-23 Mundak. Up. III, 2-3.

¹¹ Brihadaranyak Up. II, 4, 1-5.

¹² Swetashwetar Upanishada; VI, 23.

- ¹³ Prof. R. D. Ranade:—A Constructive Survey of Upanishadic Philosophy; p. 178.
- ¹⁴ Dr. T. M. Mahadevan M. A. Ph. D.—Upanishadas (selections) p. 351.
- ¹⁵ Taaittiriya Up. III, 2-6, Chchandogya Up. VII.
- ¹⁶ Bhagavadgita X, 20-21.
- ¹⁷ Ibid; X, 41.
- ¹⁸ Ibid; XII, 1.
- ¹⁹ Ibid; XII, 2-5, 7.
- ²⁰ Ibid; XVIII, 64-66.
- ²¹ Ibid; XVIII, 67.
- ²² Ibid; IX, 23.
- ²³ Ibid; XV, 16-17.
- ²⁴ Ibid; VII, 4-5.
- ²⁵ Ibid; XVIII, 16.
- ²⁶ Ibid; V, 14.
- ²⁷ Ibid; XVIII, 61.
- ²⁸ Ibid; VII, 7.
- ²⁹ Ibid; XVIII, 54-56, 66.
- ³⁰ S. K. Ghosh:—Lord Gourang, Vol. II; p. 327.
- ³¹ नैष्कर्म्यमप्यचुतभाववर्जितम् । न शोभते ज्ञानमलं निरंजनम् ॥
Bhagawat; I, 5-12.
- ³² स वै पुंसां परो धर्मः यतो भक्तिरधोक्षजे ॥ Ibid; I, 2-5.
- ³³ Ibid; II, 14-14.
- ³⁴ Ibid; XI, 20-7-8.
- ³⁵ Ibid; II, 9, 32-35.
- ³⁶ Narada Sutras:—18,
- ³⁷ Carpenter:—Theism in Mediaeval India p. 419.
- ³⁸ Shandilya Sutras:—85-86.
- ³⁹ Ibid; 39 and Commentary.
- ⁴⁰ Ibid; 29-31.
- ⁴¹ Ibid; 98.
- ⁴² Narada Bhakti Sutras, 16-19.
- ⁴³ Ibid; 25-30.
- ⁴⁴ Narada Bhakti Sutra, 34-40.
- ⁴⁵ Ibid, 67-73.
- ⁴⁶ Saraswati Bhawan Studies Vol. II Edited by Dr. Ganganath Zha and M. M. Gopinath Kaviraj,

⁴⁷ Bhakti Mimansa Sutra 1-1-2. भक्तिर्मनस उल्लास विशेषः ।

⁴⁸ Ibid; 4-1-16.

⁴⁹ भक्तिरेव परमपुरुषार्थः मोक्षस्याऽपुरुषार्थत्वादिति तु भागवताः ।

Ibid; 4-1-7

⁵⁰ Saraswati Bhavan Studies Vol. II:—"A New Bhakti Sutra;" p. 69.

⁵¹ कोण्ही अक अकृत्रिम । भक्तीचें हें वर्म । योगज्ञानादि-विश्राम ।
-भूमिका हे ॥ अमृ. ९-५९.

(येथील स्वसंवेद्यखूण । ते लोपली नाही जाण । तेंचि अकृत्रिम भजन ।
वर्म एथिचें ॥ शिवकल्याण.)

आता भक्ति अभक्ति । जाले ताट अके पाती । कर्माकर्माचिया वाती ।
मालवूनिया ॥ अमृ. ९-४८.

(स्वरूपाची स्वरूपासी प्रीति । ते स्वरूपांच असे निजभक्ति । ते भक्तीनें
भजन स्थिती । वेल्हावत असे ॥ किंवा न भजोनि असता निवांत ।
तोमूळ भक्तीसी होवुनि रत । एवं न भजता न ढळत । मुळीची
भक्ति ॥ -शिवकल्याण.)

क्रिया कीर न साहे । परी अद्वैती भक्ति आहे ॥

Jnaneshwari; XVIII. 1151.

ज्ञानी इथेतें स्वसंविति । शैव म्हणती शक्ति । आम्ही परमभक्ति ।
आपुली म्हणो ॥ Ibid; XVIII, 1133.

ऐसा हा सहज माझा । प्रकाशु जो कपिध्वजा । तो भक्ति या वोजा ।
बोलिजे गा ॥ Ibid; XVIII, 1117.

...माझिये सहज स्थिती । भक्ति नाम ॥ Ibid; XVIII. 1113.

⁵² Bergson—Two Sources of Morality and Religion. p. 216.

⁵³ Ibid; p. 216.

Prof. Bergson's position in this work is made clear by Dr. Radhakrishnan. He says, "In his latest work on the Two Sources of Morality and Religion, Bergson argues that the principle of life in general which inward intuition reveals, is to be defined as Love and is God Himself."

(Contemporary Indian Philosophy p. 280.)

- ⁵⁴ Dr. Rudolf Metz-A Hundred Years of British Philosophy p. 410.
- ⁵⁵ कैवल्याही चढावा । करीत विषयसेवा । जाहला भृत्य भज्यु कालोवा । भक्तिच्या घरी ॥ Amritanubhava; IX, 29.
- ⁵⁶ चहू पुरुषार्था शिरी । भक्ति जैसी ॥ Jnaneshwari; XVIII, 867.
जया भक्तीची येतुली प्राप्ती । जे कैवल्यातें परीतें सर म्हणती ॥
Ibid; IX, 192.
- ⁵⁷ Dr. Otto-The Idea of the Holy, p. 12.
- ⁵⁸ स्वस्वरूपानुसंधानं भक्तिरित्यभिधीयते । मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ॥ विवेकचूडामणी.
- ⁵⁹ भक्तियोगो नाम यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधिरूपाष्टांगवांस्तैलधारावदविच्छिन्नस्मृतिसंतानरूपः ॥ यतींद्रमतदीपिका प्र. ७ पा. ६२
- ⁶⁰ Prof. P. Shrinivasachari—The Philosophy of Vishishtadwait, p. 382.
- ⁶¹ Dr. R. G. Bhandarkar — Vaishnavism, Shaivism and Minor Religious Systems, p. 112-113.

CHAPTER VIII

INFLUENCES OF THE PHILOSOPHY OF JNANADEVĀ

The Upanishadas

JNANADEVĀ does not base his Amritanubhava upon the sacred scriptures but upon his own experience along with its logical defence. There is only one quotation from Shruti¹ and that too comes after he has logically refuted Ajnanvadin, to state that the Shruti or the sacred scriptures also say the same thing. The verse quoted is, as we have already seen, “Vibhati Yasya Bhasa Sarva Midam etc.” We have also seen how Jnanadeva differs from Shamkar in interpreting it. Shamkar, as usual, interprets it on the basis of his theory of illusion, while Jnanadeva quotes it in support of his view that the world is the manifestation of the Ultimate Reality and not the outcome of Maya or Ajnana.² In the last chapter of Amritanubhava there is a reference to the ten Upanishadas, but it is only to state that all of them do not say anything more than what is contained in his own composition.³ “So my expression” says Jnanadeva “is the deepest silence like the picture of a crocodile drawn on the surface of water.”⁴ The same is the case with the Upanishadas.

The Upanishadas declare that Atman is beyond the reach of thought and speech. “That from which our speech turns back along with mind, being unable to comprehend its fulness, is the Ultimate Reality.”⁵ Of that to which the eye is unable to go, which neither speech nor mind is able to reach — what conception can we have, except that it is

beyond all that is known and beyond all that is unknown?"⁶ In the same strain Jnanadeva says that Atman is not illuminated by the Sun who illumines all the other things, is not enveloped by the sky which envelops everything, and is not embraced by egoism. The understanding, the mind or the senses fail to grasp the Atman who baffles all description by means of words.⁷ As soon as thought reaches the Atman it disappears like a great warrior who wins success for his master by sacrificing his life.⁸

We find another side to the same subject in the Upanishadas. Atman is unknowable because He is the eternal subject who knows. "How could the Eternal knower be an object of knowledge?" asks the great philosopher Yajnyavalkya.⁹ "Who can know him, who Himself knows?" says Svetasvatara Upanishad.¹⁰ Jnanadeva also describes Atman as the eternal subject who knows Himself though He is not an object of others' knowledge.¹¹ With Yajnyavalkya he agrees that self-consciousness is the Ultimate fact of experience. The Ultimate Reality or Atman is self-conscious (Swasamvedya)¹² and His unity is not lost even if He comes to pervade the whole universe. There is no second line drawn thereby.¹³

The Yogavasishtha

According to Dr. Pendse there are striking similarities between the Yogavasishtha and Amritanubhava.¹⁴ Hence he opines that Jnanadeva must have based his work on Yoga Vasishtha. Probably he might have written a work on Yoga Vasishtha of which the Amritanubhava forms a chapter. His reasons for the adoption of this view are as follow:—

a) The name of Jnanadeva's work i.e. Anubhavamrit seems to be suggested by stanzas in the Yogavasistha (St. 6-10, 70 and 71).

b) Similarity of the description of Shunya or void in both the works.

c) Similarity of the view about the illusory nature of the world.

d) Similar descriptions of Shiva and Shakti.

e) The Sphurtivada of Jnanadeva is not his original contribution as Prof. Ranade believes. It is found in the Yogavasishtha from which Jnanadeva must have borrowed.

Dr. Pendse also thinks that he gets support in drawing the conclusion about the identity of Shamkar's Philosophy with that of Jnanadeva from the fact that both of them base their philosophical doctrines on the Yogavasistha.

Dr. Pendse's view cannot be accepted for the following reasons:-

a) Jnanadeva himself has said that he does not base his work on some authority like that of Shiva or Shri-krishna. He is expounding his own experience, hence adopts the title Anubhavamrit significantly. So the mere similarity of words like Anubhava and Amrit in certain verses of Yogavasishtha do not prove that Jnanadeva has borrowed his title.

b) Both Jnanadeva and the author of the Yogavasishtha have designated the Ultimate Reality as "Shunya" to denote its absolute nature. But the Absolute of Yogavasishtha is the ground of world appearance, which is essenceless like a mirage, while Jnanadeva's Absolute manifests itself in the form of the world in which It is immanent.

c) With regard to the world-appearance, the standpoint of the Yogavasishtha is that of "Ajatavada." The world is

not only illusory but has not even come into being also. It is utterly non-existent.¹⁵ Jnanadeva, on the other hand, considers the world as Chidvilas, and not as something which has no existence but appears to exist through our ignorance.

d) The Prakriti in the Yogavasishtha is the creative impulse out of which waves of wordly appearance arise. This creative power is called by various names, Spanda-Shakti, Samkalpa-Shakti, Jaganmaya and Prakriti. Now this Shakti is nearer to Shamkar's Maya than to Jnanadeva's Goddess who is nothing but God's Love towards Himself.¹⁶

e) There is a difference between the conception of the Shakti in the Yogavasishtha and of the Goddess in the Amritanubhava. In the same way the word Sphurti also has not the same meaning in both the works. Both Shakti and Goddess are Sphurtis of One Reality but in a different sense, as stated above. Prof. Ranade is right in his statement about Jnanadeva's original contribution of Sphurtivada.

It is clear from the above criticism that Jnanadeva has written his work independently and does not base it, like Shamkar, upon Yogavasishtha. Hence we cannot draw any conclusion from this about the identity of the views of Jnanadeva and Shamkar as Dr. Pendse tries to do. There is a work on the Yogavasishtha in Marathi Ovi metre published by Mr. Chandorkar and its authorship is attributed to Jnanadeva but the very language of it is so rough, so modern and so prosaic that even Dr. Pendse denies its authenticity.

Besides these there are some other points also to be noted in connection with the different standpoints of the two

works. The author of the *Yogavasishtha* has written his work for a certain class of readers. He tells us that the proper person to study this work is he who has become aware of his bondage and longs to be free, who is no longer in utter ignorance, but has not yet attained wisdom (Y. V. 1-2-1).¹⁷ Jnanadeva, on the other hand, proclaims that he has received the spiritual dish from his spiritual teacher so that all might taste and enjoy its sweetness. (Amt. X-1-6). The cause of all suffering, according to the *Yogavasishtha*, is "trishna" or desire for worldly objects. Jnanadeva does not despise worldly objects. He tells us that a true devotee is aware of their real nature, i.e. they are the expressions of Divine Love, and enjoys them in a spirit of worship.¹⁸ Liberation is the goal of *Yogavasishtha* which advises tranquility, contentment, company of the wise and reflection as the four gate keepers of liberation (*Moksha-Dwar-palak*).¹⁹ Jnanadeva criticise the conception of liberation and bondage and sets forth the ideal of Bhakti.

According to the author of the *Yogavasishtha*, the world as such never existed in the past, nor exists now, nor will exist hereafter. Yet there is the appearance of a wonderful creation and it has to be explained somehow. The answer given by the *Yogavasishtha* is that the course of appearing events takes place merely by accident (*Kakataliyayoga*).²⁰ Jnanadeva, on the other hand, does not regard the world as appearing accidentally but regards it as the expression of the very nature of God or Ultimate Reality.

The Shivasutras

The *Shivasutras* are the fountain-head of Kashmir Shaivism. They are said to be revealed to Vasugupta by God Shiva Himself. The time of Vasugupta is ascertained

as the end of the 8th century or the beginning of the 9th. Jnanadeva was acquainted with these Sutras and he refers to one of them in his Amritanubhava (III-16). The Sutra "Jnanam Bandhah" which literally means "Knowledge is a bondage" occurs twice in the Shivasutras (1-2 and 3-2), and the commentator Kshemendra interprets "Jnanam" as the perverted knowledge which imposes not-self upon self and *vice versa*.²¹ Jnanadeva has interpreted "Jnana" in a different sense. In the third chapter of Amritanubhava he is criticising the conception of Moksha. The conception of bondage itself is wrong. Hence if bondage is unreal, freedom is also unreal. Hence, the knowledge (Jnana) which regards this unreal freedom as real is bondage and here he passingly refers to the above Sutra.

आणि ज्ञान बंधु ऐसैं । शिवसूत्राचेनि मिसैं । म्हणितलें असें । सदाशिवें ॥ ३-१६.

(In the course of revealing the Shiva Sutras, Sadashiva has said that knowledge is a bondage.)²²

Looking to the philosophy of Kashmir Shaivism as revealed in the Shivasutras with its commentary, and other later works, we find that Jnanadeva's views in the Amritanubhava about the ultimate questions are similar to those in Kashmir Shaivism. In the Shiva Sutras the Ultimate Reality is the Chaitanya or Shiva.²³ It is self-illuminating and requires no other proof.²⁴ Shakti is its inseparable aspect and the universe is nothing but the manifestation of this Shakti. It has no other basis or ingredient like Maya or Ajnan in it.²⁵ Jnanadeva's description of Shiva and Shakti is similar. Both are Ultimate principles, of the same nature, inseparable and both give birth to the universe.²⁶

Kashmir Shaivism assumes 36 principles or Tatvas. Jnanadeva does not give the figure or a detailed list of

these, but mentions them as "From Shiva to the Earth", and says that they are illuminated by the Ultimate Reality.²⁷ Jnanadeva uses the simile of moon and its light to show the relation of Shiva and the universe. The same simile is used by the author of Shivasutra-vimarshini.²⁸

Kashmir Shaivism differs from the Advaitins who support the theory of Vivartavada which regards appearances of names and forms as real under no circumstances, because these are not existent in the supreme Reality. The theory of Kashmir Shaivism is called "Abhasavada" or "Swatantryavada" and regards appearances as real in the sense that they are aspects of the ultimate Reality "The appearances, therefore, are not the forms of some indescribable (Sadasadbhyam Anirvachaniya) Maya, but real (Sat) in essence."²⁹ Jnanadeva agrees to the latter view and rejects the former.

Shakti (power) is Para Samvit (the supreme knowledge) as well. Jnanadeva recognises this and says that a Jnani calls it Svasamvitti and a Shaiva calls it Shakti, but it is also Bhakti (Love). So what Shaivas call the energy of Shiva is also His Love towards Himself. It is "Praneshwari" (Beloved), hence the Universe is not only the manifestation of the power of the Supreme Being, but is also the expression of The Supreme Love.³⁰ So, though Jnanadeva has endorsed the Shaiva view of Shiva and Shakti, he fully brings out the nature of Shakti and shows that this Shakti is not only the creative Power but also the creative Love which is the impetus to the world's manifestation.

Gorakhanath

The relation of Jnanadeva with the Nath-cult is well-known. At the end of Jnaneshwari, he gives his spiritual

lineage beginning from God Shamkar. The historical figures, however, are from Matsyendranath. Gorakhanath was his disciple. In the Amritanubhava no names of these Nath-Yogis are mentioned. But it is interesting to notice the similarities between the philosophical background of the Nath-cult as found in the works of Matsyendranath and Gorakhanath, and that of Jnanadeva's Amritanubhava.

Mr. Bhingarkar, in his biography of Jnanadeva, quotes some verses from Matsyendrasamhita where it is told that the universe arises out of the power (Chit-shakti) of Brahman.³¹ This shows his divergence from the Mayavada of Shamkar. Again there is a Sanskrit work called Siddha-Siddhant-Paddhati published by Shri Purnath of Haridwar with learned commentaries in Sanskrit and Hindi. The author of this work was Gorakhanath as we see from the first verse.³² In this work we get not only the account of the religious discipline of the Nath-cult but also its philosophical foundation.

According to Gorakhanath, the Ultimate Reality is "Shakti Yukta Shiva" — Shiva accompanied by Shakti. Shakti, however, is not some outward force but is the power inherent in the Supreme Spirit. Hence both Shiva and Shakti are inseparable and eternally united. "At the heart of Shiva there is Shakti and at the heart of Shakti there is Shiva. See no difference between them as between the moon and its light"³³. There are similar descriptions in Jnanadeva's Amritanubhava. Instead of the Moon and Its light we get there the instance of Sun and its light.³⁴ Again there is the similar description of the inseparability of the two.³⁵

Gorakhanath does not regard the Supreme power that gives birth to the world as Maya or Ignorance. Vedantic

Maya is neither real nor unreal. It is an incomprehensible entity, while the Supreme energy of the Absolute is the dynamic aspect of His noumenal consciousness. The power has the tendency of self-expansion as well as self-contraction and these constitute the cosmic order.³⁶ Hence the cosmos is not illusory but the real expression of the Absolute Energy.

The Absolute spirit, according to Gorakhanath, conceived as being, is Shiva and conceived as becoming is Shakti. The conception of Shiva divorced from Shakti is incomplete and the conception of Shakti divorced from Shiva is meaningless. Shiva with his own Shakti, which is non-different from Himself, is the sole ground and the true self of all the phenomenal existence.³⁷

In this way the philosophical background of Gorakhanath as propounded in his Siddha-Siddhant-Paddhati is similar to that of Amritanubhava. Gorakhanath lays stress on the Power-aspect and hence his philosophy culminates in the path of Yoga, while in the Amritanubhava the Power or Shakti is also the Love of the Supreme towards Himself. Jnanadeva has stressed this aspect of Reality which he considers to be Its essence. So His philosophy culminates in the path of Bhakti before which the eight-fold Yoga pales into insignificance like the Moon in broad daylight.³⁸

Shamkar

Jnanadeva had great reverence for Shamkar. In his Jnaneshwari he says that he is merely following the footsteps of the great Bhashyakar (i.e. commentator). It does not mean that he slavishly imitated Shamkar. The statement is expressive of his humility, and though sometimes he follows Shamkar, he has his own way of expounding the

Gita. In the *Amritanubhava* there is no mention of Shamkar, and he has his own line of philosophic thinking. We are reminded of Aristotle's remark about Plato that though Plato was dear to him, truth was dearer to him than Plato. In the same way though Jnanadeva paid great homage to Shamkar, he had to criticise his theory of Mayavad which he found to be logically untenable as well as contradicting experience. Though *Amritanubhava* does not mention the name of Shamkar, we find in it some traces of Shamkar's influence as well as an elaborate criticism of his point of view.

This influence is seen when we notice how Jnanadeva describes the Ultimate Reality as self-established, beyond all the proofs because It is their own presupposition and beyond all conceptual constructions.³⁹ Shamkar has expressed the same idea in his commentary on the Vedant Sutras.⁴⁰ Jnanadeva has criticised the doctrine of nihilism in the same way as Shamkar.⁴¹

In spite of these similarities there are fundamental differences between the two philosophers. Both are Absolutists but their conceptions about the nature of the Absolute differ. Shamkar's Absolute is undifferentiated consciousness (*Nirvishesh Chinmatra*), while Jnanadeva's Absolute is the perfect consciousness (*Bhariva Jnanamatra*). Shamkar's Absolute is static and unchanging, and the multiplicity of the world is in truth nothing but an illusory appearance on that substratum, while Jnanadeva's Absolute is dynamic and expresses Itself in the form of becoming or the process of the Universe. According to Shamkar the triad of Knower, Knowledge and the Known is merely an illusion while Jnanadeva thinks it to be the very nature of Reality or Experience.

The God of Shamkar is¹ a limitation of Brahman, hence Ultimately unreal, while Jnanadeva's God is without limitation and is the real expression of the Absolute. The Maya of Shankar is nothing but limitation itself, but the Goddess of Jnanadeva is without limitation and is not a limiting power but the essential aspect of the Absolute. According to Shamkar the Jiva or the empirical ego is an appearance to be finally dissolved in the Absolute, while to Jnanadeva it forms as it were a focus through which the Absolute enjoys itself.⁴²

- ¹ In the Jnaneshwari Jnanadeva describes the ten upanishadas as the flowers, with the noble fragrance of wisdom, decorating the crown of the deity, उपरी दशोपनिषदे । जियें उदार ज्ञानमकरंदे । तियें कुसुमें मुकुटी सुगंधे । शोभती भली ॥ I; 18 While Commenting on the 45th verse in the second chapter of the Gita, he says that the Vedas are covered by three gunas. The upanishadas, therefore, are Satvik or full of wisdom and the portion of the Veda, dealing with rituals, is full of egoistic tendencies. तिहीं गुणी आवृत । हे वेद जाण निभ्रांत । म्हणोनि उपनिषदादि समस्त । सात्विक ते ॥ येर रजतमात्मक । जेथ निरूपिजे कर्मादिक । II; 256-57. In the 18th chapter of Jnaneshwari, while describing how the temple of the Gita was erected, Jnanadeva compares the upanishadas to a plateau on the jewel-mountain of the Vedas which was quarried by the clever artist Vyas. व्यास सहजे सूत्री बळी । तेणें निगमरत्नाचळी । उपनिषदार्थाची माळी । माजी खांडिली ॥ XVIII-35.

In the Abhangas, Jnanadeva says that God is the inner core of the upanishadas उपनिषदाचा गाभा । Abg. 52. In the Haripatha he says, "My Lord is all-powerful and the Upanishadas cannot comprehend Him" ज्ञानदेव म्हणे हरि माझा समर्थ । न करवेचि अर्थ उपनिषदा ॥

² विभाति यस्य भासा । सर्वमिदं हा ऐसा । श्रुति काय वायसा ढेकर देती ॥ Amritanubhava, VII-290.

According to Shamkar the gist of the verse in the Upanishadas is (Shamkar's Commentary on Mundak, 2-2-10.)

यत्तज्ज्योतिषां ज्योतिर्ब्रम्ह तदेव सत्यं सर्वं तद्विकारं वाचारंभणं विकारो नामधेयमात्रमनृतमितरत्...।

Jnanadeva's own view is—

प्रकाश तो प्रकाश की । यासी न चुके घेई चुकी । म्हणोनि जग असकी । वस्तुप्रभा ॥ Amritanubhava VII, 279.

—This is immediately supported by the above verse which again is followed by—

यालागी वस्तुप्रभा । वस्तूचि पावे शोभा । जात असे लाभा । वस्तूचिया ॥

वाचून वस्तु यया । आपणपे प्रकाशावया । अज्ञान हेतु वाया । अवघेंचि ॥ Ibid; VII, 291, 292.

³ Ibid; X, 18.

⁴ Ibid; X, 17.

⁵ Taittiriya Upanishada II, 4.

⁶ Kenopanishad I, 3.

⁷ Amritanubhava; VII, 107-122

⁸ Ibid; V. 57. विज्ञातारमरे केन विजानीयात् । स वेत्ति वेद्यं नच तस्यास्ति ।

⁹ Brihadaranyak Up. II, 4-14.

¹⁰ Svetasvetar Up. III, 19.

¹¹ Amritanubhava; VI, 87. 89 with Shivkalyana's Commentary.

¹² Ibid; VI, 13-93.

¹³ Ibid; V, 146.

¹⁴ Dr. Pendse—Shri Jnaneshwaranche Tatvajnana Ch. VIII.

¹⁵ Yogavasishtha : —3-7-20.

अत्यन्ताभाव एवास्ति संसारस्य यथास्थिते ।

यस्मिन्बोधमहांभोधौ तद्रूपं परमात्मनः ॥

¹⁶ Yogavasishtha ६/२ —85—14.

सा राम प्रकृतिः प्रोक्ता शिवेच्छा पारमेश्वरी ।
जगन्मायेति विख्याता स्पन्दशक्तिरकृत्रिमा ॥

— Yogavasishtha VI-2-85-14.

¹⁷ Dr. B. L. Atreya M. A. D. Litt—The Yogavasishtha and its Philosophy, p. 39.

¹⁸ कैवल्याही चढावा । करीत विषयसेवा । झाला भृत्य—भज्यु—कालोवा ।
भक्तीच्या घरी ॥ अमृ. ७. ३०.

¹⁹ Dr. Atreya—The Yogavasishtha and its Philosophy p. 48.

²⁰ Dr. S. N. Dasgupta—A History of Indian Philosophy Vol. II. p. 239.

²¹ Shiva Sutra Vimarshini—p. 13.

एवमात्मनि अनात्मताभिमानरूपाख्यातिलक्षणाज्ञानात्मकं ज्ञानं न
केवलं बंधः यावद् अनात्मनि शरीरादौ आत्मताभिमानात्मकम्
अज्ञानमूलं ज्ञानमपि बंधः एव ।

²² Amritanubhava III, 16.

²³ Shiva Sutra I, 1. चैतन्यमात्मा.

²⁴ Shiva Sutra—Vimarshini, p. 9.

²⁵ Pratyabhijna—Hridaya, p. 2-8.

²⁶ Amritanubhava I, 1.

²⁷ Ibid; VII,—272; Cf. Shivasutra Vimarshini p. 99.

²⁸ Ibid; VII,—138; Cf. Shivasutra Vimarshini p. 88.

²⁹ J. C. Chatterji M. A.—Kashmir Shaivism p. 55.

Dr. K. C. Pandey calls this theory of Abhasavada the realistic idealism and explains it thus—"The world of experience is real because it is a manifestation of the All-inclusive Universal Consciousness or Self; it is ideal, because it is nothing but an experience of the self and has its being in the Self exactly as our own ideas have within us"—Abhinavagupta—An Historical & Philosophical study. p. 196.

³⁰ Jnaneshwari XVIII—1113. 89. Amt. I-2, 12.

³¹ Quoted by Dr. Pendse in his Shri Jnaneshwaranche Tatvajnan p. 408.

- ³² Prof. A. K. Banerji M. A.—“The Shiva-Shakti cult of Yogiguru Gorakhanath” in *Prabuddha Bharat* (Oct. and Nov. 1943).

आदिनाथं नमस्कृत्य शक्तियुक्तं जगद्गुरुम् ।

वक्ष्ये गोरक्षनाथोऽहं सिद्धसिद्धांतपद्धतिम् ॥

- ³³ शिवस्याभ्यंतरे शक्तिः शक्तेरभ्यंतरे शिवः । अंतरं नैव जानीयात् चंद्रचंद्रिकयोरिव ॥

- ³⁴ *Amritanubhava* I, 25.

- ³⁵ *Ibid*; I, 41.

- ³⁶ Cf. *Amritanubhava*, VII-257,

- ³⁷ *Siddha Siddhant Paddhati* IV-13 Cf. *Amritanubhava* I, 17.

- ³⁸ *Amritanubhava* IX.-26, 59-60.

- ³⁹ *Amritanubhava* V, 16-17; VI, 94; VII, 119.

- ⁴⁰ *Brahm-Sutra*, Shamkar Bhashya on II-3-7.

न हि आत्मागंतुकः कस्यचित्, स्वयंसिद्धत्वात्...आत्मा तु प्रमाणादि...

व्यवहाराश्रयत्वात् प्रागेव प्रमाणादिव्यवहारात् सिद्ध्यति.

- ⁴¹ *Amritanubhava* IV, 26-31. Cf. *Brahma Sutra* Shamkar Bhashya II, 3-7.

य एव हि निराकर्ता तदेव तस्य स्वरूपम् ।

- ⁴² Pringle Pattison:—*Idea of God*—“The intelligent being is rather to be regarded as the organ through which the Universe beholds and enjoys itself” p. 211. Instead of “Universe” we may substitute “God” in the case of Jnanadeva.

CHAPTER IX

AMRITANUBHAVA AND OTHER WORKS OF JNANADEVA

Changadeva-Pasasthi and Amritanubhava

CHANGADEVA-Pasasthi is a small work of Jnanadeva containing 65 verses addressed to Changadeva who was famous for his Yogic powers. Though small in size, the work is most important as it contains a clear cut view of Jnanadeva's attitude to the ultimate problems of philosophy. And it is truly said that what Jnanadeva has told in nine thousand verses of Jnaneshwari and in eight hundred verses of Amritanubhava, is contained in the sixty five verses of Changadeva-Pasasthi. In this way Pasasthi can be called a quintessence of the philosophy of Jnanadeva.

There are, however, two main points absent in the Pasasthi which we find in his other works. First, there is the absence of a logical argumentation or the refutation of opposite views. In the Amritanubhava the greater part of the work is devoted to the refutation of Ajnana, while in the Pasasthi there is only a summary statement about the absurdity of those who regard "Avidya" as the cause of the world.¹ The second is the absence of any statement about the nature of Bhakti which we find both in the Jnaneshwari and Amritanubhava. Hence the Pasasthi in itself is not sufficient to convey the view point of Jnanadeva completely.

The Ultimate Reality is described in the Pasasthi in the same way as in the Amritanubhava. "Nothing can be

said about it. It cannot be known in any way (that does not mean, however, that it does not exist). It is the pure existence or Being. The eye is unable to see itself though it has the power of seeing other objects. In the same way it is powerless in the matter of self-knowledge. It is knowledge itself where there is no room for ignorance. But being knowledge itself It cannot be said to be an object to itself. Therefore if anything has to be spoken about it, it should be done in the form of silence.”² His existence, appearance and enjoyment do not depend on anything else.³

The main object of Pasasthi is to state that the triad of knower, knowledge and the known is the manifestation of one Samvitti (consciousness). Hence the world is not caused by Avidya, but it is the natural manifestation of Reality. God is not hidden by His manifestation. His splendour is not diminished on that account. Gold itself becomes an ornament without diminishing its quality. In the same way He Himself has become the world without losing anything. Though there are aggregates of tiny particles of clay, their material nature is not annihilated. In the same way He is not concealed by His own vibrations in the form of the universe. The Moon is not covered by its rays; fire does not become something else though it appears in the form of flames. I do not, therefore, understand the meaning of the saying that the manifestation of the subject and the object is caused by Avidya. On the contrary they are the natural expressions of the One Reality.”⁴

So the relation between Reality and the cosmos is not like that between a rope and a serpent. Reality is not the ground of an illusion in the form of the world but it is the very stuff of the Universe. “Though we call cloth by its name it is nothing but thread. The earthen pot is nothing but earth. So the Pure-Consciousness (Samvitti) which is

above the subjective and objective conditions, manifests itself in the form of subject and object. The pure Gold exists in the form of an ornament, or a person appears in the form of an aggregate of several organs. In the same way all the objects from Shiva to the earth are simultaneous illuminations of one Samvitti. Though sugar appears in the form of several lumps its sweetness is not divided; in the same manner, the one Samvitti is not divided though there are so many objects in the universe. The same Samvitti manifests Itself in the form of the knower, knowledge and the known.⁵”

The Unity of Samvitti is not broken. “In a bundle of thread there is nothing but thread inside and outside. So in the threefold manifestation there are no three separate entities. Nothing but one’s own complexion is seen in a mirror. Hence the seeing seems to be without any purpose. So the one Samvitti appears threefold without losing its Uniqueness.”⁶

Jnaneshwari and Amritanubhava

Though Jnaneshwari is a commentary on the Gita and Amritanubhava is an independent work, both of them reveal the same metaphysical standpoint. Jnanadeva describes the Ultimate Reality or the Absolute Existence in Jnaneshwari in the following manner — “The Absolute Being is sound without being heard, fragrance without being scented, joy without being experienced. What is behind it is before it; what is before it is behind it; which itself unseen, sees without there being any object to be seen; which is knowledge without being either the knower or the known; which is neither effect nor cause, which is neither the second nor the first; which is alone to itself.”⁷ So the

Ultimate Reality is Pure Knowledge or Spirit. It is the presupposition of all proofs, and experiences Itself.⁸

Amritanubhava describes the cosmos as a sport of the Absolute. It is not something that hides Reality but manifests It. In the same way Jnanadeva says in his Jnaneshwari that the world is related to God as waves are related to the sea, limbs to the body, branches to a tree, or flames to a fire. The lustre of a jewel does not hide it. In the same manner this world does not hide God. Gold does not lose itself though several ornaments are made. Lotus when bloomed is the same lotus. As it is not necessary to destroy the petals in order to see the lotus, it is also not necessary to set aside the world in order to have a vision of God, because everything is His manifestation.⁹

Sometimes, while describing the relation of the world to God or the Ultimate Reality, Jnanadeva uses the similies of Vivartvada e.g. of rope and snake, in Jnaneshwari. That does not mean, however, that he follows Maya-Vada. He also uses the similies of Parinamvada e.g. milk and curds, or a seed and a tree. That also does not mean that he follows the Samkhya system. He has used both kinds of similies, but he has also shown that these are insufficient to point out the relation between God and the Universe by using the similies like the Sun and its rays, which illustrate his own view of "Chidvilas" (Play of the pure consciousness).¹⁰

* There is a description of Ajnan or Nescience in some passages of Jnaneshwari, hence there is a difference of opinion as regards Jnanadeva's philosophical point of view as expressed in it. Out of humility Jnanadeva says at the end of the work that he has followed the foot steps of his predecessors like Vyas and Shamkar in writing his commen-

tary. Hence some critics urge¹ that Jnanadeva's metaphysical conceptions are identical with those of the great Vedantist Shamkar. Jnanadeva had a great reverence for Shamkar no doubt, but that does not mean that he did nothing but blindly followed him. Though Jnanadeva expresses his humility, he is also conscious of his own intellectual powers and of the grace of his own spiritual teacher, for he says in the same passage that by the grace of Shri Guru every breath of his will become a new treatise.¹¹

The passages where we find the description of Ajnan or Maya, are those in which Jnanadeva is explaining the Vedantic standpoint, just as he has explained the Samkhya view of Prakriti in the 13th chapter of Jnaneshwari.¹² He says that what the Samkhyas call Prakriti is called Maya by Vedantins.¹³ Jnanadeva's Goddess is different from both the Maya of Vedantin and the Prakriti of Samkhyas. The contradiction of Jnaneshwari to Amritanubhava, on account of the description of Ajnan in the former is only apparent and not real. The description of Ajnan is only an exposition of Vedantic standpoint and does not show that Jnanadeva himself was an Ajnanvadin. How can he be an Ajnanvadin like Shamkar, whose view he has refuted in his Amritanubhava and when there are passages in the Jnaneshwari itself, describing the universe as the manifestation of the Supreme Being?

Again, it might be said that these two works, written one after another, show the evolution of the author's thought. While writing Jnaneshwari Jnanadeva was an Ajnanvadin; afterwards his thought gained maturity, and he gave up his old conception, nay, not only that, but he refuted it in his Amritanubhava. But this view is also not tenable. In the first place, Jnanadeva's span of life was brief

i.e. of barely twenty two years. Jnaneshwari was written when he was only sixteen years old. Then there remain only six years during which Amritanubhava, Pasasthi, Haripath and other devotional lyrics were composed. So the interval between the composition of Jnaneshwari and Amritanubhava could not have been a long one. Jnaneshwari is also a work of maturity as Jnanadeva himself says that the work reveals the majesty of the grace of his Guru.¹⁴ So both of them are works of maturity and the idea of an evolution in his thought is inconceivable.

The same conception of Bhakti, which is found in the Amritanubhava, is expressed in the Jnaneshwari also. Bhakti is not merely a pathway to God, an external means of attaining God-Realization, but is the very nature of God or Ultimate Reality. Bhakti is Divine Life.¹⁵ To regard appearances in this world as separate existences is a sign of ignorance. As a matter of fact God is experiencing Himself through Bhakti i.e. the Knower and the Known (Appearances) are the two aspects of the same Divine Experience.¹⁶ To apprehend this Divine Love is the highest achievement of Human Life, and he who has achieved this is a true Bhakta. Jnanadeva has depicted beautifully the life of such a devotee, who, becoming one with the Lord, enjoys Him. The sweet unitive experience of the devotee can be compared to the waters of the Ganges that mingle with the ocean and yet play upon its bosom. When a mirror is placed before another mirror the beauty of the perception is enhanced. Similarly there is the enhancement of Divine Love in the heart of the devotee. Again his experience can be compared to that of a person looking at his fair complexion in a mirror. The person's eyesight discards the glass of the mirror and perceives the reflection. No sooner is the reflection perceived than the man gives it up and enjoys the pure

delight of his own simple existence. So the devotee enjoys Divine Joy without duality. He enjoys it as a damsel enjoys her youth. The ripples of water on every side kiss the water. Light everywhere delights in the Sun and space pervades the sky. Without actions he worships God as ornaments worship gold, as fragrance worship sandal wood, or as the moon light worships the moon. Though there is no action there is Bhakti in non-duality.¹⁷

Some one might object the possibility of enjoyment in such way and say that it is impossible to enjoy a thing by becoming one with it and hence Bhakti in non-duality is also impossible. Jnanadeva definitely answers the objection by stating that it is possible to enjoy God only by uniting with Him. If one does not become united with Him one cannot enjoy Him. Just as royal dignity cannot be enjoyed without possessing a royal personality, so Divine sweetness cannot be enjoyed without union with God.¹⁸

Amritanubhava and Abhangas

The Abhangas of Jnanadeva express the same metaphysical standpoint as that of Amritanubhava. The Ultimate Reality is described as Pure consciousness that manifests Itself as a subject as well as an object.¹⁹ It is self-established and requires no other proof.²⁰ God is the Ultimate Being. There is no other besides Him. Every becoming is his manifestation.²¹ He is cosmic as well as acosmic.²² He is beyond our conception and is enjoying Himself.²³

The Universe is nothing but His manifestation. It is as if His ornaments.²⁴ It is His play.²⁵ In one of His Abhangas Jnanadeva regards the whole Universe as a Lingam and gives a sublime description of it. He says that the basin of the Lingam is the heaven and its water line the ocean. It is

as fixed as Shesha and is the support of the three worlds. There Clouds pour water on it and it is worshipped by flowers in the form of stars. The Moon is the fruit offered to it, the Sun is the light waved before it and the individual self the oblation offered to it.²⁶ So God pervades the whole Universe as well as transcends it.²⁷

Amritanubhava and Virahinis

Virahinis are, as we have already seen (P. 22), the religious lyrics in which Jnanadeva has expressed the pangs of his love-lorn heart. In the Amritanubhava he puts forth the theory of Chidvilas upon which he bases his conception of natural devotion (Akritrim Bhakti). Virahini is the mature fruit of this devotion. Writers like Dr. Ranade believe that this विरहावस्था (love-lornness) is a degenerated form of the attitude of submission.²⁸ But this interpretation is misleading. Jnanadeva himself warns us not to look upon this experience as insignificant. In one of his Virahinis he says; "I am waiting alone and my heart is burning with love. This condition should not be considered as a trifling matter."²⁹ In the same Virahini he compares this state with the soil which is dried up and is thirsty for sweet showers.³⁰ So this experience of the Virahini is the sweetest of religious experiences where the deep calls unto deep and the devotee is drinking the droughts of Love Divine in the form of his yearnings.³¹ The Viraha is at the same time the sweet embrace of the beloved Lord. This is called by Jnanadeva the Sweetness of Divine Experience (अनुभव सौख्य).³² It is union in separation. (वियोगी संयोग).³³

¹ Changadeva Pasashthi, 8.

² Ibid; 30-33, Cf. Amritanubhava VII, 103; IV, 37, 18, 22; VI, 87-88.

³ Ibid; 36, Cf. Amritanubhava VII, 104.

- ⁴ Ibid; 4-8, Cf. Amritanubhava VII, 234-292-289.
⁵ Ibid; p. 9-12; 14. 18.
⁶ Ibid; p. 19-21, Cf. Amritanubhava VII, 205.
⁷ Jnaneshwari XV, 72-79.
⁸ Ibid; I, 1. Cf. Amritanubhava V, 40, 41, 52.
⁹ Ibid; XIV, 118-128. Cf. Amritanubhava VII, 289.
¹⁰ Ibid; IX, 64-88.
¹¹ Ibid; XVIII, 1735.*
¹² Ibid; XIII, 960-1025.
¹³ Ibid; XIV, 70.
¹⁴ Ibid; XVIII, 1751.
¹⁵ Ibid; XVIII, 1117.
¹⁶ Ibid; XVIII, 1128.
¹⁷ Ibid; XVIII, 1137-1151, Cf. Amritanubhava IX, 38-41; 57-59.
¹⁸ Ibid; XVIII, 1142-46.
¹⁹ पाहातें पाहाण्यामाजि स्वयेंचि विस्तारलासि । की देखणेंचि होवुनि अंगे ।
 सहजसिद्ध तें तू आपणपे पाही । Gatha of Jnanadeva, Abg; 351.
²⁰ Gatha of Jnanadeva, Abg. 332.
²¹ Ibid; सर्व होणें तुज अकाचें । दुजेपण तेथे आणावे कैचे ॥
²² Ibid; सगुण निर्गुण अक गोविंदु रे । 40
²³ Gatha of Jnanadeva Abg. 7. आपेआप सोहळा भोगीतसे.
²⁴ Ibid; 348. विश्वी अळंकारला देव.
²⁵ Ibid; 334. आदि पुरुषा...नानापरी तुझा खेळू.
²⁶ Ibid; 44
²⁷ Ibid; 26. निवृत्ति म्हणे लीळा । विश्वव्यापक निराळा ॥
²⁸ Dr. R. D. Ranade:—Pathway to God in Hindi Literature, (p. 179).
²⁹ वाट पाहे मी एकली मज मदन जाकळी । अवस्था धाकुली म्हणो नये ॥ (ओळीचे अभंग क्र. ३८७७).
³⁰ वाफा शिंपिलीया वाळुनिया जाये । Ibid.
³¹ ज्ञानदेव निळी हृदयां सावळी । प्रेमरसें कल्लोळीं बुडी देत ।
 Ibid; Abg. 3835.
³² बापरखुमादेवीवरू हृदयीचा जाणुनी । अनुभव सौरसु केला ॥
 Ibid; Abg. 63.
³³ बापरखुमादेवीवरा विह्वला संयोगी । तोचि तो त्यागुन भोगी गे मावे ॥
 Ibid; Abg. 3858.

CHAPTER X

DIFFERENT INTERPRETATIONS OF JNANADEVA'S PHILOSOPHY—A CRITICAL SURVEY

Jnanadeva's philosophy is differently interpreted by various scholars among whom the important names are those of Dr. Pendse, Prof. Ranade, Prof. Dandekar and Shri Pandurang Sharma. All of them have deeply studied the works of Jnanadeva. Each of them, however, has his bias which colours his interpretation and leads him to adopt his own peculiar point of view. Hence it is important to know their interpretations and to see whether they rightly bring out the spirit of the philosophy of Jnanadeva.

Dr. Pendse in his "Shri Jnaneshwaramche Tatvajnana" (Philosophy of Shri Jnaneshwar) has devoted a special chapter to the Amritanubhava.¹ He tries to identify the metaphysical standpoint of Jnanadeva with that of Shamkar. According to his estimate Amritanubhava is like a detailed exposition of Shamkar's Adhyas-Bhashya (Introductory portion of Shamkar's commentary on the Brahm-Sutra).² The positions of Shamkar and Jnanadeva, however, are different in dealing with the triad of Knower, Knowledge, and the Known. Shamkar regards this triad as due to Superimposition or Avidya. Jnanadeva, on the other hand, disproves the existence of Avidya and the cause of the trio is not an imaginary ignorance but the Pure consciousness itself.³

According to Dr. Pendse, Jnanadeva and Shamkar both regard Ultimate Reality as one Pure Consciousness and both of them admit the Unreality of the world. Sometimes

Jnanadeva speaks as if the world is the real expression of the Absolute.

How are these contradictory views to be reconciled? Dr. Pendse tries to solve this riddle by the method of Anvaya-Vyatirek (affirmation and negation). These are the two ways of propounding the same thing i.e. the Reality of Brahman and the Unreality of the world. To say that everything is Brahman is equal to saying that Brahman transcends everything. "Sarvam Khalvidam Brahm" and "Neti Neti" mean the same thing. Jnanadeva in his Amritanubhava mainly employs the Anvaya (affirmative) method while Shamkar uses Vyatirek (negative) method prominently. Sometimes Shamkar also uses the affirmative method.⁴ The purpose of both these methods, according to Dr. Pendse, is that the negative method takes for granted ignorant people's conception about the world and refutes it, while the affirmative method uses the standpoint of one who has attained Knowledge.⁵ Thus Amritanubhava is rightly called "Siddhanuvad" — utterances of one who has attained the highest stage of life.⁶

Dr. Pendse's solution seems to have been suggested by Shamkar's own solution of the difficulty found in the interpretation of the different Upanishadic texts. Some passages in the Upanishadas describe Brahman as acosmic, while others as cosmic. Both these descriptions, according to Shamkar, mean the same thing. Brahman, from the empirical standpoint is cosmic, while from the transcendent standpoint is acosmic.⁷ In this way Shamkar tries to synthesise the Upanishadic teachings. The same kind of synthesis, in the case of Jnanadeva, is fallacious. It is true that both Jnanadeva and Shamkar say that the world is unreal. But their meaning of the word "unreal" is not the

same. Hence "Atman or Spirit¹" which is regarded by both as ultimately real does not convey the same thing.

Dr. Dasgupta has discussed the question of the cardinal principle of Idealism in his "Indian Idealism."⁸ The cardinal principle of Idealism is the spirituality of the real. There are different varieties of Idealism according to the meaning attached to the word "Spirituality". The proposition "Reality is Spiritual" has for its corollary the proposition that the external world of our perceptions is in some sense illusory.⁹ This discussion helps us to make clear the positions of Shamkar and Jnanadeva. Both are Idealists. Both regard the Ultimate Reality as spiritual. Both regard the world as in some sense unreal. The question arises about the meaning of the Spirit and Unreality, as understood by these two thinkers. According to Shamkar, the spirit or Atman is pure consciousness which is static and unchanging. It is pure being and has no room for becoming. The unchanging has no room for change. Hence it is but natural that he regards the world which is ever changing and ever active as the product of ignorance or Avidya. This is the meaning of his conception of the unreality. Therefore he employs mainly Vyatirek or negative method and though at times he seems to adopt Anvaya or the affirmative one, he always means by affirmation nothing more than negation e.g. to say that "all is Brahman" (Sarvam Khalvidam Brahm) means nothing more than that "All is not. Only Brahman is." The Spirit or Atman of Jnanadeva is dynamic. It expresses Itself in the form of the world. 'The world is ever changing' means that the Absolute is ever manifesting itself spontaneously in novel forms. Hence the world is called "Chidvilas" (the playfulness of the Absolute). The unreality of the world in the case of Jnanadeva bears a different meaning. The world is unreal means that it has

no meaning apart from the Ātman or the Absolute in whom it finds its full significance and ground. It has no separate existence. In another sense the world is real. It is real in the sense of being a real manifestation of the Absolute.¹⁰ Hence Jnanadeva seems to adopt the affirmative method. Though he sometimes uses the negative method, his negation means an affirmation. Though he sometimes uses the conception of Maya, he only conveys the sense of Chidvilas.

This doctrine of the play of the Absolute can be easily misconstrued. Dr. P. T. Raju in his "Thought and Reality" has identified "Lila" of the Upanishadas with "Maya" of Shamkar. "Lila" according to him is something inexplicable. So the world is "Lila" (play) of the Absolute means that it is inexplicable i.e. Anirvachaniya. Maya is Anirvachaniya (inexplicable). So "Lila" is Maya.¹¹ But to explain the play of the Absolute in this fashion is nothing but playing upon words without taking into consideration the underlying significance. In the same way Dr. Pendse also misses the significance of Jnanadeva's positive statements and construes them as negative ones in the light of Shamkar's method of explanation.

To sum up, the unreality of the world in the case of Shamkar means that the world is the effect of ignorance or Avidya, while in the case of Jnanadeva it means that the world is not some independent entity apart from the Atman. It is the experience of the Atman beholding Itself.¹²

Dr. Pendse himself is conscious of the differences between Shamkar and Jnanadeva. He admits that the main points where they differ are that Jnanadeva identifies God with the Absolute, and Jnana (knowledge) with Bhakti (Devotion), while Shamkar regards these as different. Absolutism and Monotheism are regarded by Jnanadeva as

one and the same, while Shamkar denies it. Jnanadeva sets forth Bhakti as the Direct pathway to Moksha, while to Shamkar it is only indirectly that Bhakti is useful and the final emancipation is attained only through the pathway of Jnana or knowledge.¹³ In spite of his admitting these differences, Dr. Pendse wrongly insists upon the identity of the views of both the thinkers. He also admits that Shamkar lays stress on Sannyas (renunciation) while Jnanadeva on Bhakti or Loving devotion.¹⁴ Dr. Pendse does not go deeper into the matter to inquire into the root cause of this emphasis.

The reason for these differences, which Dr. Pendse admits, is no other than the difference in the conceptions of Atman or the Ultimate Reality held by these philosophers. The conception of one naturally leads to the ideal of renunciation while that of other ends in the ideal of Loving Devotion. Their conceptions of Moksha also differ. Dr. Pendse fails to notice this. Jnanadeva's Moksha or final emancipation finds room for action and devotion while that of Shamkar debars them.

Prof. S. V. Dandekar has written a learned article on "Jnanadeva's Philosophy."¹⁵ He terms Jnanadeva's Advaita as Purna (complete) Advaita or Monism pure and simple. He rightly contrasts his teachings with those of other Acharyas like Ramanuja and Vallabha. Both these Acharyas, though agreeing with each other in not accepting Shamkar's conception of Avidya, have different philosophical backgrounds. Ramanuja calls himself a qualified monist, but as a matter of fact, he is a dualist because of his tripartite division of the one Reality into God, man and the world. Vallabhacharya's philosophy is called pure monism, but his point of view also is not similar to that of Jnanadeva. He regards Vasudeva's son Krishna as the Highest

God and advocates what is called Púṣhti-marga, the goal of which is to offer to your Guru your body, mind and wealth. Jnanadeva, on the other hand, is a devotee of the same-Krishna, but his Bhakti is related to that Supreme Spirit which transcends Guru, place and time, as shown by him in his Amritanubhava.¹⁶

For these reasons Shamkar is nearer to Jnanadeva than Ramanuja or Vallabha. The circumstances in which Shamkar lived were different from those of Jnanadeva. He had to refute Buddhists, Mimansakas and Samkhyas. His work, therefore, is mainly polemic in character. He had to use the conception of Ajnan. Shamkar and Jnanadeva, both of them, are non-dualists though they use different methods of proving their theory. One proves Advaita by accepting Ajnan while the other proves it by rejecting it; so it can be said, according to Prof. Dandekar, that Jnanadeva revived the philosophy of Shamkar in an independent way.

But by maintaining that there is only a methodological difference between the two, Prof. Dandekar does not do full justice to the concrete character of Jnanadeva's monism. Shamkar's monism is abstract. So the difference between the theories of these two philosophers is not one of method only. It is more fundamental. Prof. Dandekar also compares Jnanadeva with Goudapada and tries to show that because of his criticism of Ajnana Jnanadeva reverts to the Ajatavada of Goudapada, who maintains that the world is never produced at all. Its appearance is due to our imagination. But the Ajatavada of Goudapada and the Chidvilas of Jnanadeva are not the same. According to Goudapada there is no world at all, while Jnanadeva says that there is the world, though it is not independent. It is the real manifestation of the Absolute as the rays of the sun are its manifestations.

A special chapter is devoted to the Amritanubhava "one of the greatest philosophical works in Marathi literature," in Prof. R. D. Ranade's "Mysticism in Maharashtra."¹⁷ The Sphurtivada is rightly regarded by him as Jnanadeva's original contribution to philosophic thought.¹⁸ Later on, however, he says that the Sphurtivada, which regards the world as coming from God as light from a jewel and it is real to the same extent as a light is, is advanced by Jnanadeva metaphysically, and we should not suppose that he (Jnanadeva) did not believe Mayavada in its ethical and mystical aspects.¹⁹ Prof. Ranade acknowledges that Jnanadeva has shaken the metaphysical foundation of Mayavada by his arguments against Ajnanvada in the VIIth chapter of Amritanubhava. Once this is admitted it cannot be said that Jnanadeva believed Mayavada in its ethical and mystical aspects. If he had done so, he would have preached the path of renunciation and not of Bhakti, which does not require the giving up of the worldly life. In the first chapter of Amritanubhava Jnanadeva describes Goddess instead of Maya. When Jnanadeva sometimes speaks about the unreality of the world it is to be understood that he wants to bring to our notice that the world has a deeper significance than we know. It is the expression of the Spirit and is to be experienced as such. So what is Maya to a believer in abstract monism is the expression of Divine Love to a Bhakta. Hence Jnanadeva says in the Jnaneshwari that to a devotee the water of Maya disappears on its very bank.²⁰

Though Shri Huparikar Shastri has contrasted the philosophy of Jnanadeva with that of Shāmkar and Vidyaranya in his writings, it was Pandurang Sharma who drew the attention to this point by his forcible argument and deep erudition. He wrote many articles in the Chitramayā Jagat — a Marathi monthly — on the philosophy of

Jnanadeva as expounded in his Amritanubhava. He rightly showed that though each thinker uses the same words, they have different meanings according to their points of view. Hence we should not confound their perspectives and identify the views of philosophers like Shamkar and Jnanadeva by their verbal semblance. Jnanadeva has his own view and his statements should be interpreted accordingly. Otherwise contradiction would result.

Shri Pandurang Sharma has made a noteworthy contribution to the study of Amritanubhava but he does not make clear the meaning in which Jnanadeva regards the world as real. Instead of fully bringing out the significance of Jnanadeva's positive contribution and making explicit the implications of the conception of chidvilas, he tries to enter into the question of the influences of other schools of thought like those of Kashmir Shaivism, Pancharatra and Ramanuja, on Jnanadeva.

It cannot be said, on account of some similarities, that Jnanadeva borrowed his refutation, as Shri Pandurang Sharma maintains, from Shri Bhashya of Ramanuja. His philosophical background is different and it is possible that he should have criticized independently. The conceptions of Radha and Krishna are not found in the Amritanubhava, hence it is futile to look, as Shri Pandurang Sharma does, to the Pancharatra as the source of God and Goddess of Jnanadeva. As for Kashmir-Shaivism, some influence of these works is likely because Jnanadeva mentions Shiva-sutras. However Jnanadeva goes deeper into the nature of Shakti mentioned in Shaivism where it is treated as the energy of the Supreme Shiva. To Jnanadeva she is not mere energy. She is also the Love Divine which manifests the multiple universe.

In this way it will be seen that Dr. Pendse has misinterpreted Jnanadeva's standpoint. Prof. Dandekar and Prof. Ranade give only a half hearted consent to its originality. Pandurang Sharma, though he tries to show its originality, does not look deeper into its valuable implications that laid the foundation of the Bhakti cult in Maharashtra.

¹ Dr. Pendse — Jnaneshwaranचे Tatvajnana Ch. VI.

² Ibid; p. 312.

³ Amritanubhava, VII, 131-133, 146, 162 etc.

⁴ Dr. Pendse:—Shri Jnaneshwaranचे Tatvajnana p. 441.

⁵ Ibid; p. 199.

⁶ Amritanubhava, X, 12

⁷ Prof. Hirianna -- Outlines of Indian Philosophy; p. 61-62.

⁸ Dr. Dasgupta — Indian Idealism — "Upanishadic Idealism" Ch. II.

⁹ Ibid; p. 27.

¹⁰ Amritanubhava, VII, 289. जग असकी वस्तुप्रभा ।

¹¹ Dr. P. T. Raju — Thought & Reality, p. 274.

¹² Amritanubhava, VII, 280.

असो हे आत्मराजे । आपणापे जेणें तेजें । आपणचि देविजे ।

¹³ Dr. Pendse; Shri Jnaneshwaranचे Tatvajnan p. 448.

¹⁴ Ibid p. 450.

¹⁵ Shri Jnaneshwar Darshan vol, II, p. 8-26.

¹⁶ Amt. IX, 37.

¹⁷ Prof. R. D. Ranade—Mysticism in Maharashtra p. 140.

¹⁸ Prof. R. D. Ranade—Mysticism in Maharashtra p. 158.

¹⁹ Ibid. p. 179.

²⁰ Jnaneshwari VII. 79.

* तथा ऐलीच थडी सरले । मायाजळ ॥

CHAPTER XI

JNANADEVA AND SOME WESTERN PHILOSOPHERS

The philosophy of Jnanadeva may now be compared with that of some western philosophers. A philosopher, he may be born in the West or in the East, has before him some persistent problems to be solved, problems that affect the whole of mankind. A comparative study of different thinkers is useful in clarifying and appreciating the solutions of various problems by them. Hence we would do well to compare the views of Jnanadeva with those of some prominent thinkers of the west.

Plotinus and Jnanadeva

Plotinus (204-269 A.D.) was the leader of Neo-Platonism that arose during the last period of Greek philosophy and had great influence upon the growth of the later Christian theology. The philosophy of Plotinus is the culmination of Greek philosophy. The founder of Neo-Platonism was Ammonius Saccas. But no works were written by him. Plotinus was his disciple. He passed his eleven years in the company of his teacher and studied his doctrines. In 243 A.D. he went to Rome where he founded a school and presided over it until his death. The composition of his work began in his fiftieth year, and they were not published during his life time. Porphyry, his famous disciple, wrote his master's Biography, arranged and published the writings of Plotinus. These are called Enneades. There are six Enneades, each being a group of nine treatises. Plotinus was a mystic as well as a Philosopher. Porphyry tells us that

his master had experienced mystic trances four times during his lifetime. He was greatly influenced by Yogic and Buddhistic systems of Indian philosophy. According to Dean Inge Plotinus holds a more undisputed place than Plato in the history of Mysticism.¹

Generally there is a tendency among mystics to enjoy their contact with the Divine and not to discuss philosophical problems. It does not, however, mean that "there is a radical difference between the metaphysician and saint"² as Baron Von Hugel says. Both Jnanadeva and Plotinus were great mystics and both of them have written philosophical works.

The philosophical thinking of Plotinus is spun round the triad of the One, the Nous and the world-soul. Plotinus begins from the One. The One is God. He is good. He is infinite. He is the Ultimate source of all being and knowledge but He himself is outside all being and knowledge. God is the Absolute to whom thought or will cannot be predicated. Even self-consciousness cannot be attributed to him. He is the source of the world. Plotinus does not accept the idea of creation or evolution. He uses the word "Emanation." "Being perfect by reason of neither seeking, nor possessing nor needing anything, the One overflows as it were and what overflows forms another hypostatis."³ The idea of emanation is akin to Jnanadeva's conception of sphurtivada. There is again a striking similarity between Jnanadeva and Plotinus in the use of the similes for describing the relation between the world and the One. "We are to think of it as a radiance proceeding from the One abiding in its changelessness, just as the light about and surrounding the sun is eternally generated without any change or motion in the solar substance".⁴ Jnanadeva uses the same simile of the sun and its beams in the Jnanesh-

wari and again tells us how this simile is also inadequate to describe the relation between the world and the Reality, in his *Amritanubhava*.⁵ The rays of the sun go out of it but the world does not go out somewhere from their ground.

Both Jnanadeva and Plotinus are monists. Both regard God-realization as the supreme end of human life. The description of the One as beyond thought and existence is akin to that of Jnanadeva who says that the Ultimate Reality is beyond Sat, Chit and Ananda.⁶ Again Plotinus describes the One as happiness and he explains "The One seeks nothing in order that it may exist or be happy nor yet anything to support it. Since it is the cause of all else, owes its own existence to nothing else. For the same reason why should its happiness be an object external to itself? It follows that happiness is not an attribute of the One. The One is happiness,"⁷ In the same way Jnanadeva tells us that if the Ultimate Reality is called Being (*Satta*), Knowledge (*Prakash*) and Happiness (*Sukha*), it does not mean that these are three different parts. Though the words are different they denote the same Reality. "Beauty, hardness and yellowness — these combined express one thing — gold.⁸ Liquidity, sweetness, indicate one nectar."

To sum up, the two philosophers agree in holding (a) The Ultimate Reality is one, (b) The world is "emanation" or "Sphurti" of the One and (c) The mystic experience is the highest end of life. There are however, certain differences between the two. These are as follows:—

1) The theory of emanation, put forth by Plotinus, lays stress upon the simile of rays. As the rays go farther from the sun of Reality they become dimmer and dimmer until at last there is nothing but darkness. This darkness is what

we call matter. Jnanadeva does not hold such a negative conception of matter. Matter or everything knowable is nothing but "Sphurti".⁹ Every particle of matter is surcharged with it. Hence he describes that "God and Goddess live happily even in a tiny atom."¹⁰

2) The highest mystic experience, according to Plotinus is "a flight of the alone to the Alone."¹¹ He means by flight different stages of contemplation culminating in the experience of ecstasy. This ecstasy is akin to the path of Dhyan or meditation. In the case of Jnanadeva, he himself was a great Yogi as well as a great Bhakta. He had experienced both the states and by comparing the two he found that Yogic Samadhi pales into insignificance before loving devotion. In the presence of spontaneous Divine Love, Yoga is like the Moon in a broad daylight.¹² So though both Jnanadeva and Plotinus are mystics, the types of their mysticism are different. One is devotional while the other is contemplative.

3) The ideal of Plotinus being ecstasy, he inclines towards giving up the wordly life. It is said that he limited his sleep and food to the minimum and fasted every second day to realize the Cynical ideal of freedom from needs.¹³ He recognises that sensual beauty can lead us to supersensual. "But the whole of his ethics is dominated by the idea that the basis of all evil for the soul is its combination with the body and that every activity has more value the less it brings us into contact with the world of the sensual."¹⁴ Plotinus regards this world as a shadowy copy of the supersensual world which is true and real. His ethical teaching is consistent with his own conception. Jnanadeva, on the other hand, regards this world as the expression of Divine Love. So he does not repudiate worldly

life. Instead of escaping from the world he teaches us to experience God's presence in every object. Bhakti is superior to Mukti and so he says:— "His (Bhakta's) enjoyment of objects surpasses even salvation and in the abode of Bhakti the devotee and the object of devotion are intermingled." ¹⁵

Spinoza and Jnanadeva

It was Novalis, "One of the lights of early Romantic School" who first designated Spinoza a God-intoxicated man. The views of Spinoza were against orthodox religion — the Judaism in which he was born — and he was excommunicated. He was considered as a dangerous atheist and his great book "Ethic" was not published during his lifetime. These incidents in the life of Spinoza remind us of similar events in the life of Jnanadeva. Orthodoxy excommunicated Jnanadeva because his father sinned against their superstitions by accepting a householder's life after Sannyas. His monumental work like Jnaneshwari was practically unknown until Ekanath investigated the manuscript and proclaimed its greatness after three centuries.

To Spinoza philosophy was not merely a way of thinking but a way of life. Descartes, the father of Western modern philosophy, was inspired by intellectual curiosity. Spinoza was in search of a permanent object of love which would give him everlasting happiness.¹⁶ He resorted to the rational thinking not as a speculative game but as a means to a perfect life. The name 'Ethic' is significant from this point of view. Jnanadeva has also the same goal. The name "Amritanubhava" itself suggests that it shows the pathway to the experience of unending bliss.¹⁷

Spinoza and Jnanadeva both are monists. Spinoza calls Ultimate Reality "the substance"¹⁸ while Jnanadeva calls it "Vastu".¹⁹ Spinoza identifies "substance" with God. The Vastu of Jnanadeva and God are the same. The culmination of Spinoza's philosophy is in "the intellectual love of God"²⁰ while Jnanadeva's philosophy ends in "Natural Devotion"²¹ (Akritrim Bhakti). Both regard, 'God loving Himself', as the Ultimate fact.

In spite of these similarities there are some notable differences. Spinoza uses the geometrical method in the exposition of his theory. The substance or God is the ground of the world. The world necessarily follows from the substance as the conclusion of a Syllogism follows from the premises. The conception of Jnanadeva is more flexible than that of Spinoza. The world is not such a rigid necessity but is the playful expression of the abundance in the Absolute.²² Then again if we examine Spinoza's conception of the intellectual Love of God and God's Love towards Himself, we find that it differs from the conception of Jnanadeva, which is more positive. To Spinoza the intellectual Love is more like a joy of resignation. "The philosopher cannot help loving God; at least, he cannot but feel perfectly contented, peaceful and resigned in contemplating Him." This complete acquiescence of the thinker in the supreme law, this reconciliation of the soul with the necessities of life, this entire devotion to the nature of things — is what Spinoza, by accommodation, without doubt, calls the intellectual Love of God, the source of eternal happiness.²³ To Jnanadeva, God is the ocean of Love as we find in the description of the first chapter in the Amritanubhava, and human life is meant for tasting this ambrosia of Experience.²⁴

Bradley and Jnanadeva

The Philosophy of Jnanadeva can be compared to that of Bradley — the modern Absolute Idealist. Both of them regard Experience as the Ultimate Reality and try to determine its nature by analysing it. In his "Appearance and Reality" Bradley starts with a critical examination of the various ways of accepting Reality. Primary qualities, secondary qualities, time, space, — all are examined and found to be self-contradictory. Although this critique of Bradley discredits most of the categories of commonsense and philosophy, and compels us to relegate them to "appearance" as distinguished from Reality, the result is not wholly negative. Bradley positively discovered that "Ultimate Reality is such that it does not contradict itself."²⁵ It is self-consistent. Secondly it must contain appearances. Thirdly, Reality must be one, and fourthly it is sentient Experience. "There is no being or fact outside of that which is commonly called psychical existence."²⁶ There is but One Reality and Its being consists in Experience."²⁷

So behind the destructive criticism of Bradley there is a vision of Reality as a harmonious undivided whole of experience. The experience is a whole which is not merely reason or thought, but also feeling and willing, all of which remain merged in one undifferentiated Absolute. Both Bradley and Jnanadeva maintain that thought cannot grasp the nature of the Absolute.²⁸ Jnanadeva tells us that Reality is non-dual whose nature is to manifest itself in duality.²⁹ To Bradley this duality or appearances are fragmentary and full of contradictions. Jnanadeva looks at these appearances from a different angle of vision. Unity enjoys its own reflection in duality. So according to him, the status of duality or diverse phenomena is more significant than Bradley

believes. Shamkar regards diversity as illusory, Bradley gives it more prominence and says that Reality appears through appearances. Jnanadeva goes a step further and brings out fully their real significance. Every appearance, according to him, is surcharged with divine immanence.

Bradley recognises the feeling aspect of the Absolute but he does not say anything more than that the Absolute must also be emotionally satisfying, that there must be the absence of pain and a balance of pleasure. Jnanadeva, on the other hand, brings out fully the implication of this side of the Absolute and shows how Love is its very essence.

Again the philosophy of Jnanadeva is the outcome of a profound religious experience. Bradley had no close or vital relation with religious matter and what he says about it is the product of an "arm-chair thinking."³⁰

¹ Dean Inge-Christian Mystician p. 91.

² Baron von Hugel-Eternal Life p. 85.

³ Bakewell-source Book in Ancient Philosophy p. 401.

⁴ Ibid p. 402.

⁵ Jnaneshwari XIV, 384.

तेजाचा तेजौनि निघाला । तेजीच असे लागला ।

तया रश्मी ऐसा भला । बोध होआवा ॥

Amritanubhava VII 262. रश्मी सूर्याची आथी । परी दिवा बाहेर
जाती ।

म्हणोनि बोधसंपत्ति । उपमा नोहे ।

⁶ Amt. V, 13.

एवंसच्चिदानंदु । आत्माहा ऐसा शब्दु । अन्यथाव्यावृत्ती सिद्धु ।

वाचकुनव्हे ।

⁷ Bakewell-Source Book in Ancient Philosophy p. 399.

⁸ Amt. 1-2

सत्ताप्रकाशसुख । या तिहीं उणे लेख ।
जसें विखपणेंचि विख । विखा नाही ॥
कांति काठिण्यकनक । तिन्हि मिळोनि कनक एक ।
द्राव गोडी पियूख । पियूखचि जेवी ॥

⁹ Amt. VII, 245 इये स्फूर्तीकडुनी नाही । स्फूर्तीमात्रवाचुनी

¹⁰ Amt. I, 11 की परमाणुमाजी उवाये । मांडिली आहाती ॥

¹¹ Benjamin Rand - The classical Moralists (Selection) "This therefore, is the life of the Gods, and of divine and happy men, a liberation from all terrene concerns a life unaccompanied with human pleasures, and a flight of the alone to the alone p. 175.

¹² Amt. IX, 26, 50,

प्रत्याहारादि आंगी । टेकिले योगी । तो जाला इये मार्गी ।
दिहाचा चांदु ॥ कोण्ही एक अकृत्रीम । भक्तिचे हे वर्म । योगज्ञानादि
विश्राम । भूमिका हे ।

¹³ Zeller — Outlines of The History of Greek Philosophy p. 292.

¹⁴ Ibid p. 296.

¹⁵ Amt. IX, 30.

¹⁶ Spinoza (Selections) "On the Improvement of Understanding p. 1.

¹⁷ Amt. X, 19.

¹⁸ Ethic — Part I, prop. XI.

¹⁹ Amt. VI, 94. VII, 110, 135, 163, Cf. p. 28.

²⁰ Ethic Part V prop. XXXIII.

²¹ Amt. IX, 60

²² Amt. VII, 136.

पाणी कल्लोळाचेनि मिषे । आपणापें वेल्हावे जैसे । वस्तु वस्तुत्वे खेळो
ये तैसे । सुखे लाहे ॥

²³ Weber — History of Philosophy, p. 273.

²⁴ Gatha of Jnanadeva Abg.

आपरखमादेवीवरु हृदयीचा जाणुनि । अनुभव सौरसु केला ।

²⁵ Bradley — Appearance and Reality p. 120.

²⁶ Ibid p. 127

²⁷ Ibid p. 403.

बुद्धि बोध्या सोके । ते येवढी वस्तु चुकेळ

²⁸ Amt. VII, — 110.

²⁹ Amt. IX, 28

द्वैत दशेचें आंगण । अद्वैत वोळगे आपण । भेदु तंव तंव दूण ।

अभेदासी

³⁰ Motz — A Hundred years of British Philosophy p. 343.

CHAPTER XII

JNANADEVA'S PLACE IN THE HISTORY OF INDIAN PHILOSOPHY

Negligence of Jnanadeva's philosophy

The various historians of Indian Philosophy like Dr. Radhakrishnan and Dr. Dasgupta do not mention Jnanadeva because they have relied upon Sanskrit works only. Jnanadeva has written all his works in Marathi, hence his name is neglected by these writers. The significance of any philosophical system does not depend upon the language in which it is couched but upon the vitality of its meaning. Jnanadeva has purposely written in Marathi. In a democratic spirit he wished that his message should be understood by a Pandit as well as a layman. He was proud of his mother tongue and said that his Marathi words are more sweet than Sanskrit words.¹ It is not the expression of a vain glory but of a real feeling. Both Jnaneshwari and Amritanubhava are written in Ovi meter. Jnanadeva's Ovi is incomparable. Prof. Patwardhan is thrilled by its beauty and cadence. He says: "With Jnanadeva the Ovi trips, it dances, it whirls, ... it takes long jumps, it halts and sweeps along, evolves a hundred and one graces of movement at the master's command. In the music of sound too it reveals a mysterious capacity of manifold evolution."² The Amritanubhava is a purely philosophical work, hence these literary excellences are found there in a lesser degree than in Jnaneshwari. Still we find there beautiful similes and literary graces by which the author has tried his best to make the subject as interesting and as lively as possible.³

The culmination of Indian idealism

The dominant note of Indian philosophy is idealistic. This idealism has its source in the Upanishads. Aruni and his disciple Yajnavalkya were the prominent teachers of Idealistic monism. The cardinal principle of the idealism is the spirituality of the Real. Yajnavalkya interpreted Spirit or Atman as the Pure Intelligence — the ontological substratum of all existence as well as the epistemological nucleus of all knowledge.³ Later on Shamkar accepted the same interpretation but regarded the manifestations of the Pure Intelligence as illusions. His Idealism was Absolute but one sided. Kashmir Shaivism tried to correct this defect and regarded Maya as the power or the dynamic aspect of the Ultimate Reality. Jnanadeva has endorsed both the aspects of the Absolute i.e. Knowledge and Power but he introduces a new element in his theory. He draws attention to another more vital aspect of the Absolute. That aspect is the emotional one. The Absolute is not mere knowledge and will, but also affection or love. The Absolute is a person in a higher sense. He is the Shiva, the blessed Divine, who loves to manifest Himself as the knower and the known. In this way the Whole is the Experience saturated with Love Divine.⁴ Thus Idealism of Jnanadeva is the mature fruit of Upanishadic Idealism and deserves an important place in the history of Indian Idealism.

Ethical teaching

" The ethical teachings of Jnanadeva are in consonance with his metaphysics. The world, being a divine manifestation, is not to be despised. Hence Jnanadeva does not teach the gospel of renunciation.⁵ One should not give up one's duties but should do them in a spirit of worship.⁶ Every act should be performed in an attitude of prayer. The world is

neither something heinous nor it is the object of mere sensual enjoyment. Every object is surcharged with divine significance. The ideal man of Jnanadeva is One whose heart overflows with divine Love at the sight of any object in the world.⁷

Religion of love

The religious implications of Jnanadeva's philosophy are also of great importance. With him the God of religion and the Absolute of Philosophy are identical.⁸ The ideal of life is not Moksha or liberation but Bhakti or the realization of Love Divine in this very life. Rituals or Yogic practices are of no use.⁹ Our life is not something sinful or a degradation of the Absolute but the medium through which Divine Love experiences Itself. To know this, to remember this with longing is the way of intermingling our little self with the Divine.¹⁰ This is the highest summum bonum of life which is within the reach of every human being. No barriers of caste or creed, time and space hinder his path. In this way the Philosophy of Jnanadeva is the bed rock on which the lofty and noble temple of the Bhakti cult in Maharashtra is erected.

Influence on later writers.

The influence of Jnanadeva upon the writers of the later periods was profound. Namadeva was his contemporary who was greatly influenced by Jnanadeva's philosophy, as was the latter by his devotion. The Abhangas of Namadeva bear testimony to his assimilation of the philosophy of Chidvilas. In one of the religious lyrics Namadeva says: "He (God) gave birth to Himself out of his own sweetwill."¹¹ Ekanatha was a great devotee of Jnanadeva who carried out the same line of teaching. His

famous commentary upon the eleventh chapter of Shri Bhagawat Puran bears the stamp of Jnaneshwari and his "Hastamalak" and "Swatmsukha" show the influence of the Amritanubhava.¹² Tukaram who is rightly regarded as the pinnacle of the temple of Bhagwata Dharma, has absorbed Jnanadeva's teachings and explained them in his own way, e.g. he seems to have summarised the whole chapter of the Amritanubhava on the refutation of Ajnana in one famous line of one of his Abhangas where he says, "People look out for darkness taking a lighted torch in their hand. How strange is their notion that they will meet darkness in this way! " ¹³

No influence of Jnanadeva is found upon Ramadasa who was more orthodox and accepted Shamkar's Mayavada. The name of Jnanadeva is not even mentioned in his works. An indirect reference is found in his Dasbodha,¹⁴ where he describes the miracle of the movement of an inanimate object. This, certainly, refers to Jnanadeva who is said to have performed the miracle of moving a wall, by his Yogic powers, when Changadeva had come to see him. Here Ramadasa is not showing his respect to Jnanadeva but is rather inclined to belittle him.

The universal significance of Jnanadeva's philosophy

We have so far dealt at some length with the salient features of Jnanadeva's philosophy. We have seen how the Chidvilas theory propounded by him is his notable contribution to Indian Philosophy by a scheme of Idealism which must always remain one of the greatest achievements of the human mind. The blend of Bhakti, Jnana and Karma was adumbrated by Jnanadeva into a consistent and an all embracing philosophy. It stressed the feeling aspect in philosophy without the loss of intellectual heights attained

by philosophers who laid stress purely on the aspect of Jnana. It is interesting to note that this blend had its natural effects in liberating the conative forces which were so far inhibited by the over emphasis on purely Jnana aspect of Reality. This new outlook was also responsible for an entire change in the attitude towards the worldly things. The World, the existence of which no person could deny or refuse to take into account, whose living and active presence was equally felt and experienced by both the learned and unlearned and which had the capacity to stir the highest emotions and stimulate the passions of the deepest die, was required to be regarded as a mere appearance. This the common man could not do. Naturally philosophic thought became alien and strange to him and philosophy became the pursuit of a few. This in turn made philosophy more and more unrealistic. The philosophic thought was in the main moving in the grooves of Shamkar's Philosophy. Jnanadeva tried to change this course of thought.

The dynamic aspect of Jnanadeva's philosophy consists in his recognition of the feeling aspect in philosophy *pari passu* with the aspect of Jnana and Shakti. This dynamic nature is further accentuated by his adoption of a healthy, positive and realistic outlook of looking towards the objects in the world. For him the world is not a mirage or a cobweb of human imagination. According to his teachings God takes delight in manifesting in and realizing Himself through the infinite variety of forms of existence. Every form of existence, therefore, becomes at once endowed with the wealth and beauty of the Infinite. Again, the relation of the ultimate Reality or God with our finite-selves is one of deep sympathy and love. God is regarded as the embodiment of love. Hence to know him is to love Him, and this

love is the inspiration of noble deeds and the highest social service. So the philosophy of Jnanadeva has not only a considerable historical importance but there are also elements in it that have a lasting universal significance.

¹ Jn. VI, 14.

माझा मन्हाटाचि बोलु कौतुकें । अमृतातेंही पैजा जिके । ऐसीं अक्षरें
रसिकें । मेळविन ॥

² Prof. W. B. Patwardhan — "Wilson Philological Lectures" —
quoted in Prof. R. D. Ranade's "Mysticism in Maharashtra"
p. 36.

³ Brihadaranyak Upanishada II, 41-1.

⁴ Dr. M. N. Sarkar — Hindu Mysticism — (Studies in Vaishnavism and Tantricism) "Hegel speaks of Absolute Life as the eternal play of Love with itself" p. 159.

⁵ आतां गृहादिक आग्रवें । कांहीं न लगे त्यजावे Jnaneshwari V, 22
कां सांडिसी गृहाश्रम । कां सांडिसी क्रीयाकर्म ।

आहे तें वर्म वेगळेंची ॥ Gatha of Jnanadeva abg. 466

घरदार वोखटें त्यजू म्हणसी तरी शरीरा एवढे जाड ।

मायबाप वोखटें त्यजू म्हणसी तरी अहंकार अविद्येचें कोड ।

बंधू सखे त्यजू म्हणसी तरी कामक्रोधमद मत्सर अवघड ।

बहिणी पाठीच्या त्यजू म्हणसी तरी आशा तृष्णा माया अवघडरया ॥

त्यजिलें तें काय कासया म्हणिजे । सांग पा मजपाशी ऐसे ॥

जया भेणें जासी तू वनांतरा । तें तव तुजचि सरिसें रया ॥ Ibid 462

असोनि संसारीं जिव्हे वेगु करी । Haripatha. I

⁶ हें विहितकर्म पांडवा । आपुला अनन्य वोलावा ।

आणि हेचि परमसेवा । सर्वात्मकाची ॥ Jnaneshwari XVIII, 906

अगा जया जे विहित । तें ईश्वराचें मनोगत ।

• म्हणौनि केलिया निभ्रांत । सांपडेचि तो ॥ Ibid, 911

तया सर्वात्मका ईश्वरा । स्वकर्मकुसुमांची वीरा ।
पूजा केली होय अपारा । तोषाअगी ॥ Ibid, 917

⁷ Amt. IX, 30. कैवल्याही चढावा । करित विषय सेवा । शाला
भृत्यभज्यू कालोवा । भक्तीच्या घरीं ॥

⁸ अगा ब्रह्म या नावा । अभिप्राय मी पांडवा ॥
पै मंडळ आणि चंद्रमा । दोनी नव्हती सुवर्मा ।
तैसा मज आणि ब्रह्मा । भेद नाही ॥ Ibid XIV, 405, 6,

⁹ योग याग विधि येणे नोहे सिद्धी ।
वायाचि उपाधि दंभ धर्म ॥ Haripatha 5
अष्टांगयोगें न सिणिजे । यम नेम निरोध न कीजे रया ॥
वाचा गीत गाइजे । गातां वातां श्रवणीं ऐकिजें रया ॥
गीताछंदे अंग डोलिजे । लीला विनोदें संसार तारिजे रया ॥
Gatha of Jnanadeva, Abg 417.

¹⁰ घडोनि सिंधूचिया अंगा । सिंधूवरी तळपे गंगा ।
तैसा पाड तया भोगा । अवधारी जो । Jnaneshwari XVIII, 1138,
Amt. IX, 29.

¹¹ आपलीच आवडी धरुनि खेळिया आपआपणाते व्याले रे । —नामदेव
आवडी धरोनी आलेली आकार । केला हा पसारा याजसाठीं ॥ —तुकाराम

¹² Ekanath-Bhagwat II, 370.

¹³ दीप घेउनिया धुंडिती अंधार । भेटे हा विचार अघटित ॥ —तुकाराम

¹⁴ Ramdas—Dasabodha; I, 10-9

APPENDIX

I. RELATION OF SELF WITH MIND AND BODY

Commenting upon the word "Chetana" in the Bhagavadgita XIII, 6. Jnanadeva says —

"The existence of Spirit (Chaitanya), which is not attached and only a perceiver in the body, is called 'Chetana' (life). It is standing awake from the nails of the feet to the hair of the head. It does not change during the three states (i.e. wakefulness, dream and sleep). It is like a spring to the garden of Prakriti (Primeval matter) and is the cause of blossoming the flowers of mind and intellect. It operates equally in the animate as well as inanimate portions. Though unaware of his army a king gets victory against his opponents by his mere command. Rising of the full Moon causes tides in the distant sea-waters. The piece of iron moves in the presence of a magnet. A female tortoise nourishes her young ones merely by her casting her look instead of sucking them at her breast. In a similar manner, The Self inside, causes the movements of the body by Its simple presence.

— Jnaneshwari, XIII-134-141

The instance of a female tortoise is very significant. It shows that the relation of the Self with mind and body is not merely that of a disinterested spectator but that of a parental affection.

II. GOD AND THE WORLD

The presence of God is not concealed by the presence of the World. God Krishna says to Arjuna—

"Therefore, I am the father, Prakriti is the mother and the world is the offspring. Let your mind be not distracted

by perceiving so many bodies because elements like mind and intelligence are the same in all of them. Are there not different limbs on the same body? So the world is one though it is full of diversity. Different branches, high and low, sprout from the same tree. I am related to the world just as the clay is related to a pot or the cotton to a piece of cloth. The pot is the son of clay! A piece of cloth is the grandson of the cotton! Waves are the offspring of the ocean. In the same manner I am related to the animate and inanimate world. Fire and its flames are the same. In fact I am all and hence it is futile to talk even about any relation.

If it is said that I am concealed by the existence of the world then who it is that blossoms in the form of the world? Can a Manika (RED JEWEL) be concealed by its own lustre? Does a chip of gold loses its goldness if turned into an ornament? Does a lotus loses itself when it blossoms into so many petals? When a seed of grain is sown and grows into an ear of corn, is it destroyed or appears in its enhanced glory? So there is no need of drawing the curtain of the world away in order to have My glimpse, because I am the whole panorama."

— *Jnaneshwari, XIV-117-128*

III. THE UNDEVIATING DEVOTION

To understand God as He really is, is the sign of true devotion.

"The person who serves Me with unswerving devotion is able to control the three Gunas (i.e. the qualities of Sattva — understanding, Rajas — creative endeavour, Tamas — inertia). Here it should be clearly understood — Who am I? What is Bhakti (devotion)? What is Avyabhīchar

(undeviating)? So listen, oh Pārth ! I am like this. The lustre of a jewel is the jewel itself. Fluidity is the water. Space is the sky. Fire is the flame. The bunch of petals is the lotus. A tree is its foliage and fruit. The aggregate of ice is the Himalaya. Milk coagulated is the curds. In the same way I am all what is called the world. It is not necessary to peel the disk of the Moon to have its vision. Ghee though frozen is the ghee itself. A pot is the clay though not broken to pieces. So It is not the case that I should be found out after annihilating the world, it is I who is everything. To understand Me in this way is Avyabhichari Bhakti (undeviating devotion). To see the difference is deviation.

Therefore, giving up the conception of difference, a person should know Me alongwith himself. He should not regard himself as different from Me as a circular tiny portion of gold is not different from the whole block of gold. He should understand well how a ray of light though proceeds from its origin (i.e. that light) is continuous with it. Like atoms on the surface of the earth or particles of ice in the Himalaya mountain, all the 'Egoes' (Conscious thinking subjects) dwell in Me. A ripple small or great is not different from water. So he should know himself as not different from Me. Such insight is called Bhakti. This is the supreme knowledge. The essence of Yoga is the same.

— *Jnaneshwari XIV-372-379*

IV. THE NAME OF GOD .

Singing God's Name is the Royal Road to God-realization.

(अष्टांग योगे न शीणीजे etc)

“Do not exhaust yourself by the exertions of eightfold Yoga. Do not take yourself to Yama (Forbearance) and Niyama (Observances). Sing the Name of God. Listen to it while singing and admiring. Let your mind and body vibrate to the tune of that song. Cross this ocean of life with ease and mirth. Dear Friend, Take only to that means — The means of Name by which you will be united with God Vitthal.”

— *Sakal-Sant-Gatha* P. 51

(तत्त्वमस्यादि महावाक्य उपदेशु ।

नामाच्चा अर्थोऽत्र नाहीं तेथे ॥ etc)

God's Name is greater than the Sacred Scripture's advice of 'Tat Twamasi'—That Thou Art.

Not even a half of the worth of The Name is there in the great utterance of the Scriptures 'That Thou Art'. I have found Thee near at hand by singing Thy Name. Now I shall not lose sight of Thee even for a moment, Oh! Life of my life! The heroic Vaishnavas loudly proclaim Thy Name and the messengers of Death are taking to their heels.

Therefore, Name that leads to a particular Samadhi (a trance of Divine Love) is in a way a spiritual exercise of Nirguna (Absolute Reality). You will understand this if you try to know the real nature of The Self-luminous Absolute. In this way I have caught hold of such a lovely vision in my heart. Now how can be another birth possible?

I have realized Him who is unknowable to all scriptures. (or beyond the reach of all the other spiritual endeavours). I have caught Him in my heart with steadfast

cognition. While contemplating God Vitthal all sorrows vanished.

— *Ibid* — P. 52.

In the above passage Jnanadeva makes an acute and most significant analysis of the spiritual exercise and experience of lovingly uttering or remembering God's Name. He says that singing God's name is also the exercise for experiencing the Nirguna or the Absolute. We have already seen that Jnanadeva identifies God with the Absolute, or Saguna with Nirguna. Sometimes he conveys the same conception by saying that Saguna and Nirguna are both aspects of the same God. Now what is Saguna and what is Nirguna? God knowing Himself is Nirguna while God loving Himself is Saguna. The way of singing God's Name leads to Saguna. — to God loving Himself. God knowing Himself, who is no other than The Self-Luminous Reality, is identical with God loving Himself. So the path of singing God's Name can be termed the exercise of Nirguna in the light of the conception of the Self-Luminous Reality that is also the Self-Loving Reality.

Everything without God's loving contemplation is worthless.

(किलु नाहीं जये शरीरी etc)

Oh, why they are born upon this earth whose hearts do not find room for Vitthal? A city without Vitthal is like a dreary forest. Listen to me. The land without Vitthal is like a cemetery. The tongue without Vitthal is like the sky without Sun or Moon. All secrets, all rituals, all theoretical discussions that are devoid of Vitthal are futile exertions. At Pandhari there stands the very incarnation of Existence, Knowledge, and Bliss overflowing with Love. Placing His

arms on His waist, He is waiting for devotees. There is no real satisfaction and fulfilment of the longing of love without Vitthal. My spiritual Master Shri Nivrattinath has given it to me. Blessed am I to receive that love. Shri Vitthal has brought me to such a state.

V. THE GLORY OF GOD

God Vitthal of Pandharpur is symbol of Love Divine. He is dear to Jnanadeva's heart. Jnanadeva describes His wonderful glory.

Oh, How This God who has no root, no trunk, no foliage nor any leaf, has come to my abode.

He is standing as Nirguna and shining as Saguna. He is giving out the lustre of Jiva (Individual Self) and Shiva (Universal Self).

His ways and His plays are incomprehensible. He is enjoying His festival spontaneously.

Jnanadeva says — I cannot understand the greatness of This God who is happily residing animate as well as inanimate objects.

—*Sakal-Sant-Gatha, P. 274*

(Note the description of Saguna and Nirguna)

(मूळ ना ढाळ शाखा ना पल्लव । तो हा कैसा देव आला घरा ॥
 निर्गुणपणें उभा सगुणणें शोभा । जीव शिव प्रभा दाविताहे ॥
 नकळे याची गती नकळे याची लीला । आपेआप सोहळा भोगीताहे ॥
 ज्ञानदेव म्हणे न कळे याची थोरी । आपण चराचरीं नांदताहे ॥)*

VI. GOD-DEVOTION — THE CENTRAL VIRTUE

Jnanadeva regards Bhakti as the central virtue. It is the supreme value. Life without it is empty and worthless.

“Fie upon that life which is devoid of My Bhakti. Are there not so many stones scattered upon the ground? Though a Nimb tree bears abundant fruits crows only will feast upon them. In the same way Though a person without Bhakti is prosperous, he becomes abode of all vices.”

— *Jnaneshwari, I-436-37*

On the other hand Bhakti nourishes all moral qualities. Because a Bhakta loves God he loves all His creatures. Love breeds in him the qualities of courage, calmness, and equanimity.

“The devotee has no ill-feeling towards any being. Like Chaitanya (Spirit) he has no consciousness of mine and thine. The Earth does not know anything like welcoming worthy people and driving away unworthy. The compassionate Prana (Vital Breath) does not say that it will reside in the body of a king and renounce the body of a beggar. Water has no conception of satisfying only the thirst of a cow and of killing a tiger by turning itself into a venom. In the same manner the Bhakta is the friend of all beings. He is the very foundation of compassion.”

“

Ibid-XII-145-48

“There is no dint of partiality in him. He behaves equally with his friend and foe. A lamp does not know of spreading light in its own house and darkness in that of the other. A tree gives its shade to one who has planted it

and also to one who strikes it asunder. A sugar-cane is not sweet only to him who has cultivated it and bitter to him who crushes it. In the same way a devotee looks equally upon his enemy as well as upon his companion."

Ibid-XII-197-200

THE AMRITANUBHAVA
(An English Rendering)

THE AMRITANUBHAVA

The Invocatory Sanskrit Verses

- 1 I take shelter in the deity, who is well-known as the glorious Nivrittinatha, who is indestructible, indescribable, the bliss itself, unborn and imperishable.
- 2 I pay my homage to the very Divine Wisdom who showers blessings, who is known in the world as Guru (the spiritual teacher), whose command is ever victorious and who overflows with compassion.
- 3 Shiva and Shakti are identical but frequently appear as two. So it is not possible to know whose half part is united with the half part of the other.
- 4 I bow to the parents of the worlds, who reveal their essential unity to each other, so that I may understand the same.
- 5 I respectfully salute the Perfect Shambhu who is the cause of the beginning, the preservation and the end of the world, who is the manifestation of the beginning, the middle and the end, and who is also the dissolution of the three.

CHAPTER I

The Union of Shiva and Shakti

- 1 Thus have I paid my homage to the God and Goddess who are the limitless primal parents of the universe.
- 2 On the charming spot, the Lover Himself, out of overflowing love, becomes the Beloved, who is made up of the same flesh, and who eats the same food.
- 3 Out of deep longing they swallow each other, and again emit each other because they like to be two.
- 4 They are neither completely identical nor completely different. We do not know their real nature.
- 5 How strong is their desire to enjoy themselves ! They become one through it and never allow their unity to be disturbed even in jest.
- 6 They are so afraid of their separation that although they have given birth to the child in the form of the universe their duality is not disturbed.
- 7 Even though they perceive the animate and the inanimate nature emanating from them, they do not allow any third object to touch them.
- 8 They are seated on the same ground (existence) and they wear the same ornament of light (knowledge). From time immemorial they dwell happily in union.

- 9 The difference itself, that tried to discover duality for enjoying it, was abashed to see their intimacy merged itself in their sweet union.
- 10 It is through God that the other is Goddess and without her the Lord is nowhere. As a matter of fact their existence is due to each other.
- 11 Oh ! How sweet is their union ! The great world is too small for them to live in, while they live happily even in the smallest particle.
- 12 They treat each other as their very life and they do not create even a blade of grass without mutual help.
- 13 These are the only two inmates in the home of the universe. When the Lord goes to sleep, the mistress remains awake and plays herself the part of both.
- 14 If either of them happens to wake up, the whole house is swallowed up and nothing is left behind.
- 15 Each became a half part of the whole for the process of diversity. Both are trying to melt their forms into one.
- 16 Both of them are objects to each other. Both are subjects to each other. Both are happy in each other's company.
- 17 Shiva alone lives happily in the nominally different forms of the male and female. The whole universe is due to the coupling of the half part of each.

- 18 Two lutes produce one musical note. The flowers are two but the fragrance is one. Though the lamps are two the light is one.
- 19 Two lips utter but one word and two eyes give but one vision. In the same way the two (Shiva and Shakti) create one world.
- 20 So the eternal couple manifesting duality is enjoying the dish of the same flavour.
- 21 The chaste and well devoted Shakti cannot live without her Lord. Without her the all-doer has no existence.
- 22 The two cannot be distinguished because the appearance of her Lord is due to her while her existence is due to him.
- 23 We cannot distinguish sugar and sweetness, camphor and fragrance.
- 24 While trying to gather the rays we get hold of the flame itself. We get Shiva while trying to catch hold of her essence.
- 25 The sun shines on account of his lustre, but the essence of lustre is nothing but the sun. So the One Supreme Beauty shines swallowing all the difference.
- 26 An object is the cause of its reflection. The reflection is the cause of the inference of the object. (The one object appears as an object and its reflection). In the same way the one Reality shines as two.

- 27 The essence of all void became Purusha through her, while the Shakti got her peculiar existence through the Lord.
- 28 Shiva Himself formed His beloved without whom Shiva loses his own personality.
- 29 Her form is the cause of God and His glory manifested in the process of the world. But Her form itself is created by Him out of Himself.
- 30 Blushing at her formless husband and her own graceful form, she adorned him with the ornament of names and forms as great as the universe.
- 31 There was scarcity even of unity. But she, the fortunate one, playfully presented the rich manifold of the world.
- 32 She manifested the glory of her Lord by melting her own body, while by belittling himself he made her wellknown.
- 33 He assumes the form of a seer through his love to see her. If he fails to see her he throws himself away.
- 34 He assumes the form of the universe through her importunities and he is left naked without her.
- 35 He is so subtle that he is not visible though manifest. He assumed the form of the universe through her grace.

- 36 The Shiva awakened by her, is satisfied when he eats the dishes in the form of the objects that are perceived as well as one who serves him.
- 37 When her husband is asleep she gives birth to all the things living and non-living. When she takes rest the husband himself vanishes.
- 38 When the husband hides himself, he is not discovered without her. Both of them are like mirrors to each other.
- 39 Shiva enjoys his own bliss by embracing her. Though he is all enjoyer he enjoys nothing without her.
- 40 She is his form while her beauty is due to him who is her lover. They are enjoying the feast by intermingling with each other.
- 41 Shiva and Shakti make up one whole just like air and its motion, gold and its lustre.
- 42 Shakti is inseparable from Shiva just like the musk and its fragrance, fire and its heat.
- 43 If night and day would go to the abode of the sun, both of them would vanish. In the same way their duality would vanish in their real essence.
- 44 As a matter of fact, Shiva and Shakti (because of their duality) are antagonistic to the state from which the sprout of Pranava (the letter, Om) springs.

- 45 Jnanadeva says, "I show my respect to the couple of Shiva and Shakti who by swallowing the sweet dish of name and form, enlighten the underlying essence."
- 46 By embracing each other both of them merge into one unity, just as the darkness of night is transformed into light at the break of day.
- 47 Para with Vaikhari remains silent in the process of discovering their real nature, just as the ocean merges along with the Ganges into the waters of Pralaya.
- 48 The air with its motion merged in the sky. The sun with its lustre is merged in the light of Pralaya times.
- 49 In the same way while trying to see them, the seer and his sight vanish. I pay homage to the inmates of the universe again and again.
- 50 Both of them are like a stream where not only the knower cannot drink its water in the form of the known but also throws himself away.
- 51 Under these circumstances if I remain separate to pay my homage, it would be a meaningless verbal separation.
- 52 But my salutation, is like that of an ornament which is not different from gold and yet worships it.
- 53 When the word 'tongue' is uttered by the tongue, is there any difference between the word and the object meant by it ?

- 54 The Ocean and the Ganges intermingle and though their names are different, would there be any difference in their waters ?
- 55 The Sun shows in himself the object as well as the subject of illumination, yet he does not lose his singleness.
- 56 If moonlight brightens the surface of the moon, or if a lamp is enmeshed in its rays, is there any degradation ?
- 57 When the lustre of a pearl plays upon it, its beauty and purity is enhanced.
- 58 Is Pranava (the letter Om) divided into different parts because it contains three components ? Or is the letter 'N' divided into three parts because it is formed of three lines.
- 59 If the capital of unity is not lessened and the advantage of gracefulness is obtained, why should not water smell the buds of flower in the form of its own ripples ?
- 60 Therefore, without differentiating Shiva and Shakti, I proceed to bow to them in this manner.
- 61 By giving up the mirror, the image merges in its object. A ripple vanishes when the air is still.
- 62 A man comes to his own as soon he wakes from his sleep. In the same way I have bowed to the God and Goddess by giving up my ego.

- 63 The salt giving up itself becomes the ocean, so giving up my ego I 'am united with Shiva and Shakti.
- 64 I have paid my homage to Shiva and Shakti by uniting with them just as the inner empty space of the plantain tree is united with the outward one.

CHAPTER II

Paying Homage to Shri Nivrittinatha

- 1 Now (I bow to Him) who is the spring to the garden of spiritual endeavours, an auspicious thread of Divine Command and though formless the very incarnation of compassion.
- 2 (I bow to Him), who mercifully runs to help the Pure Consciousness who is experiencing the selfhood by wandering in the wilderness of Avidya.
- 3 I bow to the spiritual teacher Nivritti, who by killing the elephant in the form of Maya, offers him the dish of the pearls taken from its temple.
- 4 By whose glance the bondage is turned into liberation and the Knower realizes himself.
- 5 He makes no difference between great and small in distributing the gold of liberation. He is the cause of the knower's vision.
- 6 As for his powers, he surpasses even the greatness of Shiva. He is like a mirror in which Atman sees his own bliss.
- 7 It is through his grace that the scattered digits of the Moon of spiritual knowledge are brought together to form the play of full moon night.
- 8 All the efforts of the spiritual aspirant cease as soon as he meets him (the spiritual teacher.) He is like the sea where the Ganges in the form of activity ceases to flow.

- 9 In his absence the seer wears the lovely ornament of appearance. All the diversity disappears as soon as he appears.
- 10 The darkness of Avidya is transformed into the blessed daylight of self-knowledge at the touch of the Sun of his grace.
- 11 By the water of his grace the individual self becomes so pure that he regards even the state of Shiva as impure and does not allow himself to be touched by it.
- 12 He gave up his greatness to save his disciple yet his real greatness does not forsake him.
- 13 There was no happiness in being alone. So the Pure consciousness sees Itself assuming the forms of a teacher and a disciple.
- 14 By the sprinkling of whose grace the poison of Avidya is turned into the nectar of infinite knowledge.
- 15 His insight swallows the knower himself as soon as it embraces the knowable. Still it does not become impure.
- 16 With his help the individual self attains the status of Brahman, while if he is indifferent the Brahman becomes more insignificant than a blade of grass.
- 17 Those who faithfully endeavour and regard his will as all in all, gain the ripe fruit of their efforts.

- 18 Unless the spring of his graceful glance touches the garden of the Vedas, the aspirant does not get his own fruit in his hand.
- 19 By casting his glance he causes the appearance to recede and vanish. Though his conquest is great he does not call it his own.
- 20 He has attained the greatness of a spiritual teacher through the unworthiness (of his disciple). He is so fortunate as to destroy that which does not exist !
- 21 He is like a solid substance which saves anyone from drowning in the water that does not exist, and the individual thus saved remains nowhere.
- 22 The ordinary sky (ether) with its component parts cannot equal Him who is like a spiritual sky that is ever full.
- 23 The moon with her cool rays is formed out of his light. The brilliance of the sun is due to a ray of his light.
- 24 He is like an astrologer to whom even Shiva, who is tired of assuming the form of an individual self, asks for the auspicious moment to regain his own status.
- 25 He is like the moon whose manifest form is not diminished by wearing the apparel of her own light that enhances her lustre.

- 26 Though manifest he is not seen. He is light and yet does not illuminate. He exists and yet is nowhere.
- 27 How many groups of inferences should I put forth by using the words 'He' and 'Who'? He does not answer to any mode of proof (i.e. He is beyond various proofs).
- 28 He is indescribable in words which become silent in his oneness that tolerates no duality.
- 29 The object of valid knowledge reveals itself when all kinds of Pramanas (means of valid knowledge) cease to exist. His liking for non-existence is wonderful.
- 30 If we wish to have a little glimpse of Him at any time, the seeing itself is a pollution in His Kingdom.
- 31 In these circumstances how can I enter His kingdom by praising or talking about Him? He has merged his name by assuming it.
- 32 The Atman (Shri Guru) does not proceed towards Himself. How can he recede also? However he does not give up the illusory screen of his name (i.e. Nivritti).
- 33 How can he destroy anything if there is nothing to be destroyed? How he can be called Nivritti?
- 34 When did the Sun perceive the darkness? Yet he is called the enemy of darkness.

- 35 That which is illusory becomes real, that which is inanimate becomes animate and impossible events become possible through his wonderful sport.
- 36 (Oh Shriguru), Thou showest the appearances through thy wonderful power and rejects them because they are mere appearances. Thou art beyond appearances and art not the object of any kind of perception.
- 37 Ah ! Sadguru ! How should I treat thee who art so mysterious ? Thou doest not allow thyself to be determined by any conception.
- 38 Thou hast raised so many names and forms and hast destroyed them through the force of thy power, yet thou art not satisfied.
- 39 Thou doest not allow thy friendly relation to any one without sacrificing his individuality. It is not proper to say that the servant loses himself and becomes a master.
- 40 If we try to give Him a particular designation he does not even bear the name Atman. As a matter of fact He does not like to become any particular object.
- 41 There is no night to the Sun; the salt is dissolved in water; sleep vanishes when the person wakes up.
- 42 The objects of camphor do not remain in the presence of fire. In the same way the name and form vanish in his presence.

- 43 When I try to bow him, he does not remain before me as the object of my salutation. He is not persuaded by any mode of difference.
- 44 The sun does not cause its own rising. So He does not become the object to my salutation.
- 45 By whatever means no one can place himself in front of him. In the same manner he has taken away his state of being the object of worship.
- 46 No reflection is seen in the mirror of the sky. In the same way he is not the object of salutation.
- 47 Let him not be an object of worship. Why should I feel it as something uncanny ? But he does not leave any trace of the person who goes to salute Him.
- 48 When the outer end of the hem of any garment is unloosened the inner hem is unloosened without any effort.
- 49 Or, as the reflection vanishes along with the relative objectivity of the original object, so the personality of one who salutes is taken away by him along with his own state of being the object of respect.
- 50 The sight is of no use where there is no form. We are placed in such a state by the grace of His feet.
- 51 The burning flame of a lamp is sustained by the combination of the wick and oil. It cannot be sustained by a piece of camphor.

- 52 As soon as the two (i.e. the camphor and the flame) are united both of them vanish simultaneously.
- 53 In the same way as 'soon as I see Him both the worshipper and the object of worship vanish like dreams in the state of waking.
- 54 In short, by using these words I have done away with the duality and paid the respectful homage to my dear companion in the form of Shri Guru.
- 55 Oh ! How wonderful is his friendship ! He has made conspicuous the duality of the master and the disciple where there is no room even for one-ness.
- 56 How is his intimate relation to himself without the existence of any other ? He is not and does not become different from Himself.
- 57 He becomes as great as the sky including within Himself the whole universe. He bears the night in the form of non-existence.
- 58 The ocean is the ground of fulfilment yet it is difficult to be fulfilled. So in the residence of Guru contradictions live happily.
- 59 There is no intimacy between light and darkness, yet both of them become one in the sun.
- 60 Difference arises even if we call it one. How can it be differentiated in various forms ? Will the contradictory things contradict themselves ?

- 61 Therefore, the words master and disciple mean but one Reality and the master alone lives in both the forms.
- 62 Both gold and an ornament abide in the same gold or the moon and its light abide in the same moon.
- 63 Or, the camphor and its fragrance are nothing but camphor, sugar and its sweetness are nothing but sugar.
- 64 So, though master and his disciple appear as two, the master alone enjoys himself under the guise of the two.
- 65 The face, knowing itself, recognizes that it alone is reflected in the mirror and is itself the original object.
- 66 The person who is asleep in the place where there is no one else, is alone without any doubt. He is both the awakened and the awakener.
- 67 Just as, in the above instance, the awakener and the awakened one are the same, so in this case it is he who gets knowledge as well as he who imparts it. In this way he upholds the relation of the master and his disciple.
- 68 If without the aid of a mirror, the eye could enjoy its own meeting, I would be able to describe this sport of Guru.
- 69 Thus He is nourishing the deep intimacy without causing duality or disturbing unity.

- 70 Nivritti is His name; Nivritti is his splendour. Nivritti is the glory of His kingdom.
- 71 This Nivritti is not like the word Nivritti which is used in opposing the action and understanding the state of non-action.
- 72 The so called Nivritti is brought forth by Prayritti which sacrifices itself just as the night by sacrificing itself brings forth the daylight. He is not like this Nivritti.
- 73 He is pure and supreme sovereign and not like a jewel whose lustre shines with the help of the other substance.
- 74 When the moon pervades the whole sky by spreading its light, the beauty of her own disk is enhanced by herself.
- 75 So Nivritti Himself is the cause of his being Nivritti. He is like a flower turned into a nose to smell its fragrance.
- 76 Is it required to search for mirrors if the eyesight is able to turn back and see the fairness of the complexion ?
- 77 When the night is gone and the day comes to light is it necessary for the sun to try to become himself ?
- 78 He is not like an object of knowledge requiring various proofs. He is Guru without any doubt.

- 79 In this way I have paid my homage to the holy feet of Guru whose actionlessness is absolute without the slightest touch of action.
- 80 Now, Jnanadeva says that by this salutation to Shri Guru he has discharged the debts of four kinds of speech (Para, Pashyanti, Madhyama and Vaikhari).

CHAPTER III

Discharging the Debt of Speech

- 1 The sleep of the Atman is dispelled by their (i.e. of four kinds of speech) calling aloud, but the debt is not fully discharged because the waking itself is a kind of sleep.
- 2 As a matter of fact the four, i.e. Para and others, are useful for the salvation of the individual self. With the destruction of Avidya these also are destroyed.
- 3 As hands and feet disappear along with the death of the body or as the subtle senses depart along with the mind or as the rays disappear with the sun.
- 4 Or again as the dream vanishes before the sleep comes to an end, so these (four kinds of speech) disappear along with Avidya (with whom they are intimately connected).
- 5 The iron that is burnt lives as Rasayana or as the burnt fuel lives as fire.
- 6 Salt is dissolved in water but lives as taste, sleep is destroyed but lives in the form of wakefulness.
- 7 So, though the four kinds of speech are destroyed with Avidya, they come to life in the form of the knowledge of Reality.

- 8 These should light the lamp of knowledge by sacrificing themselves but this knowledge is a futile exertion.
- 9 The sleep, when it comes, shows dreams and when it is gone, makes the individual conscious of himself. It is sleep that causes both.
- 10 In the same way when living, Avidya is the cause of false knowledge and when dead, it arises in the form of real knowledge.
- 11 But whether living or dead this Avidya entangles the individual by binding him with the so called freedom or bondage.
- 12 If the freedom itself is a kind of bondage why the word freedom should be applied to it ?
- 13 A child is satisfied by the death of a bugbear. It does not even exist for others. So how should they believe in its death ?
- 14 Can we call him wise who deplores the loss of breaking the jar which does not exist ?
- 15 Therefore, if the bondage is unreal, how can freedom arise ? But Avidya makes room for it by its self-destruction.
- 16 And Sadashiva, in his Shiva-sutras, has said that knowledge itself is a bondage.
- 17 It is not that we accept this because it is said by Shiva or Shrivallabha (Krishna). It can be understood even if they had not said it.

- 18 The wise one of Vaikunth i.e. Shri Krishna has elaborately explained how the quality of Satwa binds one with the bonds of knowledge.
- 19 If the Atman, which is pure knowledge itself, requires the help of another knowledge, would it not be like the Sun thinking about the help of the other light ?
- 20 The Atman's state of being knowledge itself becomes meaningless if its greatness is due to the knowledge other than itself. If one lamp desires another lamp to enlighten it, it is as if it has lost itself.
- 21 Would it happen that a person ignorant of his own presence, would wander over various countries in search of himself ?
- 22 How can a person say that he was very glad to remember himself after so many days ?
- 23 So if the Atman, who is pure knowledge himself, thinks that He has real knowledge of himself and says, "I am He", it would be a bondage.
- 24 Such knowledge, which is bondage, is very undesirable because the original knowledge itself is merged and gives rise to the so called freedom.
- 25 Therefore the four kinds of speech, which are ornaments of four bodies, vanish along with the Avidya when the egoism of the individual self is destroyed.
- 26 When Avidya, being dejected, enters the fire of knowledge along with her organs, the ashes of understanding only remain.

- 27 When the camphor is dissolved in water it is not visible but remains as the fragrance in water.
- 28 When the ashes are besmeared on the body its particles are brushed away but it remains in the form of a white lustre.
- 29 The waters of a stream that has ceased to flow does not remain in the form of a current but it exists in the form of the moisture in the soil.
- 30 At the noontime the shadow of a person is not visible but it remains under his feet.
- 31 So the understanding, that swallows every thing other than itself, is merged in the Ultimate Reality but remains in its own form.
- 32 The four kinds of speech are unable to discharge this debt fully even by their self-sacrifice. I have discharged it by bowing my head to the sacred feet of Guru.
- 33 When the Para, Pashyanti, Madhyama and Bharati — the four kinds of speech are destroyed, they cling to the knowledge which is a kind of ignorance.

CHAPTER IV

Knowledge and Ignorance

- 1 Now by destroying the ignorance, knowledge reigns supreme like the wakefulness that destroys sleep.
- 2 Or a face enjoys the knowledge of its own identity which was already in existence but was due to its looking into a mirror.
- 3 In the same way the knowledge causes the understanding of the identity of the world and the self. But it is like piercing the knife with another knife.
- 4 Just as a person who on entering a cottage, sets it on fire and burns himself along with the cottage or as a thief who enters into a sack and fastens himself in it, gets bound himself.
- 5 Or as the fire in its effort to burn camphor burns itself, so the knowledge attains the same condition by destroying the ignorance.
- 6 When the support of ignorance goes away the knowledge spreads itself to the extent of destroying itself.
- 7 When the wick of a lamp is almost burnt to the end, the flame is seen more bright. But this brightness is nothing but the extinction of the light.
- 8 Who knows whether there is the rise or fall of the breast of a woman or whether it is the blooming

or fading of a jasmine[.] bud ? (They are so instantaneous).

- 9 The rise of a ripple is but its calming down, the flash of lightning is its disappearing.
- 10 In the same way knowledge drinks the water of ignorance and grows large to the extent of its own complete annihilation.
- 11 Just as the deluge of Pralaya engulfs both space and water and does not allow anything to remain aloof.
- 12 Or when the disk of the sun becomes larger than the universe the darkness and light are turned into pure light.
- 13 Or after destroying the sleep the wakefulness destroys itself and remains in its pure form (where there is no consciousness of wakefulness).
- 14 In the same way knowledge that shines by ignorance, is swallowed up by the Absolute knowledge.
- 15 At that time the Absolute knowledge is like the moon whose seventeenth digit remains constant without its light being enhanced by the full moon night or lessened by the dark night. *
- 16 The sun alone, who is never thrown into background by any other lustrous body and who can never be covered by darkness, bears comparison with it.

- 17 It is the Pure knowledge itself that is not enlightened by any other knowledge or darkened by ignorance.
- 18 But can the Pure Consciousness be conscious of itself ? Can the eye ball perceive itself ?
- 19 Can the sky enter into itself ? Can the fire burn itself ? Can any person climb upon his 'own head ?
- 20 Will the eye sight be able to see itself ? Can the taste have its own taste ? Can the sound listen to its own noise ?
- 21 Can the sun enlighten himself ? Can a fruit grow upon the fruit ? Can a fragrance smell itself ?
- 22 Therefore, that which is Pure Consciousness itself without the quality of being conscious, is not conscious of itself.
- 23 If the knowledge requires the aid of another knowledge, it is nothing but ignorance.
- 24 What is light is not darkness. But is it a light to itself ?
- 25 (As in the above instance the light is neither darkness nor light). So He neither exists nor non-exists. Now by saying this He appears as non-existing.
- 26 Then if the situation is this that nothing exists, who knows that there is nothing ?

- 27 But on what ground is the theory of Nihilism proved ? It is an unjust imputation to the Ultimate Substance.
- 28 If the extinguisher of a light is extinguished along with the light, who knows that there is no light ?
- 29 Or if a person gives up his life as soon as he gets a sleep, then who will know that sleep is nice ?
- 30 A pot appears as apot. If it is broken the condition of breaking also appears. But if it does not exist at all who would say unnecessarily that it is not ?
- 31 Therefore, he who perceives that nothing exists, does not himself, become nothing. The Atman has a unique existence, beyond existence and non-existence.
- 32 The Ultimate Substance is neither an object to itself nor an object to any other. Is it the cause of regarding it as not existing ?
- 33 A person asleep in a lonely forest was not perceived by any other. He was also not conscious of himself.
- 34 Still he does not become lifeless. Pure existence (of the Substance) is like this. It does not bear the discussion of existence or non-existence.
- 35 When the sight is turned inward, the state of its perceiving the objects does not remain, but it does not cease to exist and knows what happens.

- 36 A person of a dark colour stands in pitchy darkness. Neither he himself nor others are able to perceive him. But he knows himself perfectly well without any doubt.
- 37 His existence or non-existence is not like that of a person. He exists in Himself in His own way.
- 38 The sky being clear (without any cloud) the appearance of its form disappears. No form is seen by an observer but the sky stands as it is.
- 39 The water in a tank, being crystal clear, looks as if it has disappeared. Though it appears in this way to others it exists perfectly as it is.
- 40 Thus the Absolute exists in itself and is beyond the ordinary conceptions of existence and non-existence.
- 41 It is like the wakefulness where there is no trace of the consciousness of the sleep that has vanished and the consciousness of its own existence.
- 42 When a jar is placed upon the ground it is called the ground with a jar, and when it is taken away it is called the ground without a jar.
- 43 But when both these conditions do not exist, the ground exists in its pure state. The existence of the Absolute is a pure existence like this.

CHAPTER V

Existence, Knowledge and Bliss

- 1 The three attributes, existence, knowledge and bliss are incapable of exhaustively determining the Ultimate Reality. A poison being itself a poison is not poison to itself.
- 2 Lustre, hardness and yellowness together constitute gold ; Viscosity, sweetness and mellifluity together constitute nectar.
- 3 Whiteness, fragrance and softness, these three without being three separate things are only camphor.
- 4 The colour of camphor is white ; that which is white is soft ; or it is not these two, but the fragrance only.
- 5 Just as the three qualities mean but one thing like camphor and do not point to the existence of the triad, similarly the three i.e., existence and others, are merged in one Reality.
- 6 As a matter of fact the three words existence, knowledge and bliss are different. But the triad is merged in one Bliss.
- 7 Existence is bliss and knowledge, or is knowledge existence and bliss ? This cannot be distinguished like the sweetness of a nectar.
- 8 The sixteen Kalas of the moon appear as increasing night after night in the first fortnight, but the moon is as it is in itself, perfect at all times.

- 9 When the water is falling in the form of drops, we can count them. But we cannot do so when there is all water, without separate drops, on the ground upon which it falls.
- 10 In the same way the Shruti calls It existence in order to ward off Its non-existence. It is called knowledge to keep it away from materiality.
- 11 The breath of the Lord i.e. the Vedas declare It to be bliss because there is a complete annihilation of pain.
- 12 Non-existence and others are counter-correlatives to existence and others. The latter are used to differentiate It from the former.
- 13 Thus the word Satchidananda applied to Atman, does not denote Its nature but differentiates It from its opposites.
- 14 Will the material objects that are enlightened by the Sun, be able to enlighten the Sun himself ?
- 15 So, how the organ of speech will enlighten that by the light of which the organ itself knows its objects ?
- 16 What means of valid knowledge will be useful to the self-illuminating Atman who is not an object to any one and has no knowability ?
- 17 The means of valid knowledge is limited by the object of knowledge. It is of no use in the case of the Substance which is self-evident.

- 18 Thus if we try to know the Substance the knowledge itself is, as a matter of fact, the Substance. Then how can the knowledge and the known remain different ?
- 19 So the words, existence, knowledge and bliss do not denote the Substance, but they are the residues of our thought.
- 20 Thus those well-known words, knowledge, existence and bliss become current, but when they are united harmoniously to the knower —
- 21 — they vanish at that time like the clouds that shower rain, or like the streams that flow into the sea or the paths that reach the goal.
- 22 A flower fades after giving rise to a fruit or a fruit is lost after giving its juice and the juice itself does not remain after giving satisfaction.
- 23 Or the hand of a sacrifice is drawn back after offering oblations ; or a melody ends after giving rise to a pleasurable sensation.
- 24 Or a mirror disappears after showing the face its own reflection or a person goes away after awakening one who was asleep.
- 25 Similarly the three terms knowledge, existence and bliss after causing the Seer to see Himself, become lost in silence.
- 26 He is not that whatever we may speak about Him. It is not possible to speak about His real nature as

it is impossible to measure the height of one who measures, by the length of his shadow.

- 27 But when the person who measures becomes conscious of himself he feels abashed and gives up the act of measuring his shadow.
- 28 Existence naturally cannot be non-existence. Then can that existence be even called existence ? •
- 29 And can that which has become intelligence by destroying the non-intelligence be even called intelligence ?
- 30 When there is complete wakefulness, then it is no sleep or awakening. So there is no intelligence in the Pure Intelligence.
- 31 Being bliss itself there is no feeling of unhappiness. So can that be even called bliss ?
- 32 Therefore, existence has vanished along with the non-existence, the intelligence along with the non-intelligence and bliss along with the misery. Nothing remains at last.
- 33 Now, renouncing the curtain of duality and pairs of opposite conceptions, it remains alone in its own blessedness.
- 34 If it is counted as "One" it becomes the other than one who counts. So it is one absolutely though not numerically.
- 35 One who remains outside the bliss can enjoy the bliss. Being bliss itself how can it enjoy itself ?

- 36 At the beating of the drum of the Goddess, she enters the body of her worshipper. But when there is no worshipper she does not enter the sound of the beating itself.
- 37 In the same manner He, being bliss himself, cannot experience His bliss and for the same reason, He does not know that He cannot.
- 38 Without looking into a mirror the face is neither in front of it nor behind it. In the same way He is not happiness or misery but pure bliss itself.
- 39 Giving up all the so-called illuminating theories like irrelevant talk in a dream, He conceals Himself even from His own understanding.
- 40 Before a sugar-plant is planted the juice exists (in its own pure state) but its sweetness is known to that juice itself.
- 41 Or before the The Vina (musical instrument with strings) is struck, the sound is dumb (i.e. inaudible). It is only audible to itself in that state.
- 42 Or before entering the interior part of a flower, the fragrance has to act as a bee to appreciate its smell.
- 43 The flavour of a food which is not cooked as yet, cannot be known to others except to the flavour itself.
- 44 So can that, which is bashful to enjoy by manifesting its blissfulness, be tasted or experienced by others ?

- 45 When the moon is in the sky at noonday her presence is known only to herself.
- 46 It is like beauty that has not yet assumed any form, youth without the birth of the body, religious merit before the performance of any ritual.
- 47 It would happen if the mind, before the springing of its sprout, would be intoxicated by sexual desire in that condition.
- 48 Or the talk about the sound of the musical instruments that are not constructed as yet and so invisible, would be understood by that sound only.
- 49 Or the fire, utterly avoiding the contact with any fuel, has the contact of itself only.
- 50 Those only would understand the secret of the self-evident Reality, who are able to perceive their face without the help of a mirror.
- 51 Talking in this way is as plain as talking about the harvest in a storage without even sowing its seeds.
- 52 So the Pure Intelligence transcends generality and particularity, ever enjoying itself.
- 53 Now after this that talk is wise which has drunk deep the draught of silence.
- 54 In this way the various modes of proof have accepted their own inability to prove and analogies have solemnly declared their inability to illustrate the Reality.

- 55 The various arguments have dissolved themselves because of their own invalidity. The assemblage of definitions has also dispersed.
- 56 The various means have gone away becoming futile. The experience has given up its object.
- 57 Here the thought along with the decision is extinct like a courageous warrior in the cause of his master.
- 58 And the understanding, being ashamed of its quality of knowing, caused its own destruction and there the experience being left alone became as if crippled.
- 59 If the crust of a piece of a talc is peeled off the talc itself disappears.
- 60 Or if the inner core of a plantain tree gives up the coverings because it is troubled by heat, how can it be made to stand erect ?
- 61 The experience is there because of the existence of its object and the subject. When both of them
• vanish can the experience alone experience itself ?
- 62 Are words of any use where the experience dissolves itself in this way ?
- 63 How can words describe the Reality where the supreme speech itself disappears and no trace is found of any sound ?
- 64 Why should there be any talk about waking a person who is already awakened ? Does any one

try to cook his food when he is satisfied by taking his meals ?

- 65 When the sun rises the light of lamps fade. Do they use plough in the field when there is the harvest ?
- 66 There is no cause of bondage and freedom. Nothing is left to be accomplished. There is only the pleasure of expounding.
- 67 When a thing is lost to us or to others in forgetfulness, it is regained by the word that reminds it.
- 68 If the word thus glorifies itself as a reminder, it has no other merit beyond this.

CHAPTER VI

Inefficacy of the Word

- 1 Indeed, the word, wellknown as a reminder, is a useful thing. Is it not a mirror that reflects the formless ?
- 2 It is no wonder that the visible is seen in a mirror; but, that which is invisible is seen in this mirror of the word.
- 3 It (the word) is like a rising sun in the family of the descendants of the great Avyakta (the unmanifested Reality). The sky comes to be what it is through the quality of the word.
- 4 It (the word) itself is the flower of the sky, but it is the cause of the fruit in the form of the universe. There is nothing that cannot be measured by the word.
- 5 It is like a torch-bearer that lights the path of right and wrong actions. It is a judge that decides between bondage and freedom.
- 6 When it sides with Avidya the unreal appears as real, and the real becomes worthless.
- 7 Like an exerciser this word makes the finite selfhood enter into the body of Pure Shiva.
- 8 The word sets free the finite self entangled in the body. The Atman meets Himself by means of the word.

- 9 When the sun causes the break of day, he becomes the enemy of night. Therefore we cannot compare the word with the sun.
- 10 The path of action and actionlessness, though opposite are supported at the same time by the word.
- 11 It sacrifices itself to help the knowledge of the Atman. How should I describe the different merits of this word ?
- 12 In short, the word is wellknown as a reminder. But here it can have no relation.
- 13 The word is absolutely useless in the case of the Atman that is self-luminous and stands in no need of any obligation.
- 14 There is no other thing besides the One Substance. Therefore it cannot be the object of remembering or forgetting.
- 15 How can one remind or forget oneself ? Can the tongue taste itself ?
- 16 There is no sleep to one who is awake. But is there even awaking ? In the same way there is no remembrance or forgetfulness to the Absolute.
- 17 The Sun does not know the night. How can he be conscious of the day ? In the same way the Substance is without memory or forgetfulness.

- 18 What is the use of the reminder when there is no memory or forgetfulness ? So the word is of no use in the case of the Absolute Reality.
- 19 Another good result is obtained by means of the word. But I am afraid to think about it.
- 20 It is foolish to say that Avidya is destroyed by the word and then the Atman became conscious of itself.
- 21 The Sun will first destroy the night and then will rise. These false words would be unworthy to be uttered in the assembly of the wise.
- 22 Where is that sleep by which the awakened one is offered ? Is there awaking that tries to wake up one who is already awake ?
- 23 So there is no Avidya even for the sake of being destroyed. There is no Atman that wants to enter its own state.
- 24 Avidya is non-existent like the son of a barren woman. Then what should the axe of right thinking cut into pieces ?
- 25 If the rainbow were real as it seems what archer would not have applied a string to it ?
- 26 I would beat Avidya by logical thinking if the water in the mirage would quench the thirst of the sage Agasti.
- 27 If Avidya were such a thing as to be destroyed by the word then why should not fire easily burn the imaginary city in the sky ?

- 28 Darkness does not tolerate contact with a lamp.
But is there really anything to be destroyed before
the lamp ?
- 29 It is futile to light a lamp in order to see the day.
- 30 The shadow is not there where it does not fall.
It is equally not really there where it falls.
- 31 It is known in the waking state that the dream
which was seen was false. So Avidya does not
exist even though it appears to exist.
- 32 What is gained by storing in a house the orna-
ments created by the spell of a magician or by
plundering a person who is naked ?
- 33 If the person were to eat imaginary dishes for a
hundred thousand times, it is nothing more than
fasting.
- 34 The soil on which a mirage does not appear is dry.
But is the soil moistened where it appears ?
- 35 If it (Avidya) were real as it seems, men would
have been drenched by the rain painted in a pic-
ture ; fields would have been moistened and tanks
filled by it.
- 35 What necessity would there be to prepare the ink
if one were able to write by mixing up darkness ?
- 37 Does not the sky appear as blue to the eyes ? (but
it is not really blue). In the same way, you should
know that the appearance of Avidya is false.

- 38 The Avidya itself naturally declares by its very name that it does not exist.
- 39 And its indefinableness implies its imaginary nature. Avidya proves its own non-existence in this way.
- 40 If it really exists why does it not tolerate the determination of its nature by thought ? The earth appears to be marked if the jar really exists upon it.
- 41 It is not a right apprehension if it be said that the Atman is revealed after the destruction of Avidya. It is like the knowledge of darkness residing in the sun (that is revealed after its destruction).
- 42 This Avidya is illusive but it conceals its illusive nature. It proves its own absence.
- 43 Thus, as it has been shown in various ways, Avidya is by its very nature non-existence. Then whom should the word destroy.
- 44 The ground only is struck if the shadow is vehemently struck. Nothing but the arm is damaged by slapping the void.
- 45 - 46 If with a great thrill a person is ready to drink the water of a mirage, or to embrace the sky, or to kiss his reflection, all his efforts become vain. The logic that tries to destroy Avidya is in the same situation.
- 47 One who yet entertains a desire to destroy this Avidya, may leisurely take off the skin of the sky.

- 48 Or milk the nipple of a he-goat or perceive by means of the knees, or form a tablet of an evening by drying it.
- 49 Or by crushing a yawn he may take out the juice from it, and mixing it with indolence, pour it into the throat of a headless body.
- 50 He may turn the direction of the flow of a stream, turn over the shadow on the ground or prepare a rope of the wind.
- 51 He may beat a bug bear, bind his own reflection in a garment, or happily comb the hairs on his palm.
- 52 He may destroy the non-existence of a jar, pluck the flowers of the sky or break with ease the horn of a hare.
- 53 He may prepare ink from camphor, gather soot from the lamp of a jewel, or happily marry the child of a barren woman.
- 54 He may nourish the Chakor Birds by the nectar-like rays of the dark moon, and may catch with ease the aquatic animals in a mirage.
- 55 What more need be said ? Avidya is made up of non-existence. Then what should this word destroy ?
- 56 The word cannot be a pramana by destroying that which does not exist, as the darkness cannot determine the nature of the darkness.

- 57 Avidya is never born. So arguing about its non-existence is like lighting a lamp at noon in a courtyard.
- 58 Those who go to gather the harvest without sowing the field gain nothing but shame.
- 59 He, who has resorted to a naked ascetic, is as if sitting in his house without doing anything (i.e. his resorting is futile).
- 60 What is the use of waters showering upon waters ? In the same way the illumination of the word is of no use in destroying Avidya.
- 61 A measure may glorify itself as a measure so long as it does not try to measure the sky. The birth of a light is futile if it can perceive darkness.
- 62 If the tongue can be able to taste the dish of sky, its name 'Rasana' (that which is the cause of tasting a flavour) becomes meaningless.
- 63 Will the ornaments of a woman whose husband is alive, be fit to be worn by her when he is no more ? To eat the interior core of a plantain tree is to eat nothing.
- 64 What object is there — small or great — that is not illuminated by the sun ? But even he is of no use in the case of night.
- 65 What is there that is not perceived by the eyesight ? But it cannot perceive the sleep that does not exist in a person who is wakeful.

- 66 If the Chakora bird will try to search for the moon at day time, its effort will be utterly vain.
- 67 The reader of a blank paper becomes dumb. The person walking in the void becomes lame.
- 68 In the same way if words are ready to destroy Avidya, they become a meaningless prattle.
- 69 Does not the moon that is present on the new moon day spread darkness? The thought in trying to destroy Avidya is in the same situation.
- 70 It is nothing but a fast to partake of the food that is yet to be prepared. The person looking with eyes that have lost its sight is blind.
- 71 In fact, the word would destroy itself if it tries to explain the meaning of a thing that does not exist.
- 72 Now should I, indeed, say that Avidya does not exist? Nothing remains of the word that tries to destroy it.
- 73 If the thought stands in front of Avidya, it destroys itself along with it (Avidya).
- 74 So this Avidya by its own non-existence prevents the word to be a pramana by destroying Avidya.
- 75 And that the word should rise to greatness by showing the Atman, is quite contradictory.
- 76 Is there any country where a person has married himself? Is there any eclipse where the sun has eclipsed himself?

- 77 Will the sky set to meet itself ? Will the ocean flow into itself ? Will the palm touch itself ?
- 78 Does the sun illumine himself ? Does the fruit bear a fruit ? Can a fragrance smell itself ?
- 79 We can enable all the animate and inanimate objects to drink water in a moment. But can we enable the water to drink itself ?
- 80 Is there a single day among three hundred and sixty days that would cause the sun to see with his own eyes ?
- 81 If the God of destruction is angry he will burn the three worlds. But will he burn the fire itself ?
- 82 Is it possible even for the Creator to stand in front of Himself without a mirror ?
- 83 It is certainly impossible for the eye-sight to see itself, for the taste to taste its own flavour, or for any one to awaken a person who is wakeful.
- 84 How is it possible for the sandal paste to smear itself, for a colour to colour itself, or for a pearl to adorn itself by another pearl ?
- 85 Can gold be its own touchstone, a lamp its own illumination ? Can a flavour enjoy its own sweetness ?
- 86 The Almighty God Shankar held the moon on his head. But can the moon herself perch on her own head ?

- 87 In the same way the glorious Atman is pure and perfect knowledge itself. So how can the knowledge embrace itself ?
- 88 Being knowledge itself He does not understand to know Himself. It is as difficult as the perception of the eye by itself.
- 89 The knowledge would be able to know itself if the mirror would be able to reflect its own image.
- 90 A knife would be able to pierce a thing that is beyond all quarters by running towards it. But can it pierce itself ?
- 91 The tip of a tongue is expert in tasting the different flowers. But can it taste itself ?
- 92 But does its existence as an organ of tasting cease on that account ? It is not so because the tasting is immanent in it ?
- 93 So the Atman, who is knowledge, existence and bliss is self-evident. Now how can the word offer him that which is already his own ?
- 94 The Ultimate Substance does not prove or disprove itself with the help of any means of knowledge. It is self-evident, self-existent and beyond proof or disproof.
- 95 It is therefore groundless to believe that the word can gain greatness by enabling the Atman to experience himself.

- 96 The lamp lit up at midday neither dispels darkness nor spreads light. * The condition of the word is the same (as it neither destroys Avidya nor illumines the Atman.)
- 97 Now Avidya, being^o non-existent, there is no destruction of it, and when Atamn is self evident what is there to be proved by any means ?
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- 98 Thus being futile both ways, the word disappears like a stream that is lost in the waters of the deluge.
- 99 Now right thinking reveals that the word has no entrance howsoever to the Atman.
- 100 As it is meaningless to say that a bug-bear has come or the sky is hanging on the palm.
- 101 So the word with all its associates becomes a meaningless prattle like a picture with unnatural colours.
- 102 Now the knowledge and ignorance whose very life pitiaibly depends upon the word, are as real as the forests in a picture.
- 103 As a cloudy day vanishes when the clouds pass away, so when the word vanishes in deluge it vanishes along with both the knowledge and ignorance.

CHAPTER VII

Refutation of Ajnanavada

- 1 But for the help of knowledge the very word ignorance would have concealed itself under the ear i.e would never have been heard.
- 2 A firefly shines by entering into darkness (i.e. it has no real illumination) so the so called beginningless ignorance is utterly false.
- 3 The ignorance is great only in itself as a dream or darkness is great in itself.
- 4 The horses of mud cannot be harnessed ; or the magician's ornaments cannot be worn.
- 5 Though taken forcibly in the abode of knowledge the ignorance does nothing. Will there be any ripple of mirage in the moonlight ?
- 6 And what is called knowledge is nothing but ignorance either of the two can be shown by concealing the other (because they resemble each other).
- 7 Let us discontinue this preamble. Let us first make a search for ignorance. Then the falsity of knowledge will be understood by understanding the real nature of ignorance.
- 8 If the ignorance really lives in knowledge, why does it not turn its dwelling (i.e. knowledge), into ignorance ?

- 9 It is the inborn nature of ignorance to befool a thing in which it dwells.
- 10 Now if it be said that the sacred texts declare that the ignorance dwells in the Atman and envelops its resort.
- 11 (The objection can be answered thus). If the seed of ignorance dwells in the condition where there is no rise of duality then who knows that it exists ?
- 12 The ignorance, being non-intelligent, cannot know itself. Can it be a proof to its existence —
- 13 So, no sooner is it said that the ignorance would cause its understanding than the very contradiction would compel the speaker to keep silence.
- 14 If ignorance befools the knower (the Atman) who would say that this is ignorance ?
- 15 Would it not be shameful to call it ignorance if it cannot conceal the consciousness of its own existence ?
- 16 If the clouds really eclipsed the sun, who would enlighten them ? If a person is annihilated by sleep, who would experience it ?
- 17 Therefore, if the thing in which ignorance resides becomes ignorant, the ignorance being unable to know itself would vanish.
- 18 That by which the existence of ignorance is distinguished, can never be itself ignorance.

- 19 It is meaningless to say that there is cataract in the eye, yet the sight is not impaired.
- 20 If the fuel does not burn by its contact with the wild fire its power of burning will be futile.
- 21 If there is darkness in the house, yet it does not darken it, then it cannot be called darkness.
- 22 Who would call it a sleep that does not affect the wakefulness ? Can it be called night if it does not cause the daylight to disappear ?
- 23 The word ignorance becomes futile if the Atman is entirely pervaded by ignorance and yet it remains as it is.
- 24 Moreover it will be logically inconsistent to say that the ignorance resides in the Atman.
- 25 Ignorance is the gathering of darkness while Atman is the mine of effulgence. Now how can both of them be united ?
- 26 (They can be united) If wakefulness and dream, memory and forgetfulness, would go hand in hand.
- 27 If cold and heat can travel together to their resting place or a bundle of the sun's rays can be tied by the rope of darkness.
- 28 Or if night and day came to stay together at the same place, the Atman would continue to live with the help of ignorance.

- 29 If death and life can be intimate relatives, the Atman's existence will be dependent on ignorance.
- 30 Why should there be this contradictory talk that the ignorance that is dispelled by the Atman dwells happily with it ?
- 31 Oh, if the darkness gives up its nature and is turned into light, naturally it becomes the sun without any doubt.
- 32 If the fuel gives up its nature and is turned into a fire, the same fuel becomes the fire certainly.
- 33 Or no sooner a stream, giving up its separate existence, flows into the Ganges, than it turns into the Ganges itself.
- 34 In the same way there is no ignorance. It is entirely Atman. In fact the ignorance is turned into knowledge as soon as it comes into contact with it.
- 35 Ignorance, being contradictory to knowledge, cannot reside in it. Also it cannot exist independently.
- 36 If the fish of salt becomes alive, it can neither live in water nor outside the water.
- 37 "Atman shines where there is no ignorance" words like these should not be, therefore, listened to by the wise ones.
- 38 The illusory serpent, appearing on a rope, cannot be bound by it, much less can it be driven away.

- 39 Or the darkness, being afraid of daylight, turned to the full moon light but it was swallowed by the moon instantaneously.
- 40 Similarly the word ignorance becomes meaningless both the ways. The nature of the ignorance cannot be understood without logical inference.
- 41 Then what is the nature of ignorance ? Is it to be logically inferred from effect or is it directly apprehended ? Now let us search.
- 42 Oh, that which can be apprehended by the Pramanas like perception and others, is the creation of ignorance and not the ignorance itself.
- 43 The creeper with its strait sprout, looks charming. It is not a seed but the result of the seed.
- 44 Or the auspicious or inauspicious forms are seen in a dream. They are not sleep itself but the offspring of sleep.
- 45 Or, the moon is one but appears as two in the sky. It is not the defect of eyesight but the effect of that defect.
- 46 In the same way the triad of the subject, the object and the means of valid knowledge, are the results of ignorance and not ignorance itself.
- 47 Therefore, these Pramanas like perception, as the effect of ignorance, cannot certainly apprehend the ignorance.

- 48 If the effect of the ignorance is regarded as ignorance the senses by which it is apprehended, are themselves created by ignorance. (hence they are not reliable)
- 49 If that which appears in a dream is illusory then is the perceiver of the dream different ? (i.e. he is also not a real perceiver) So if the effect is nothing but ignorance, (the ignorance will be the cause of knowing ignorance).
- 50 It will be like the tasting of the raw sugar by itself, of the besmearing of collyrium by itself, or like the impaling of the stake by the stake itself.
- 51 In the same manner, if the effect being identical with the cause, is ignorance, then there will be all ignorance and who will know the existence of anything ?
- 52 In such a state one cannot think of the knower and the known. It would be like taking the evidence of a fish in a mirage.
- 53 So, oh dear friend, that which escapes the measuring of any proof, is not different from a sky-flower.
- 54 The ignorance does not allow any proof to exist. So who will begin to discuss about it ? The futility of ignorance should be known from this.
- 55 In this way ignorance is disproved by not being the object of perception or inference.

- 56 I am afraid to believe that the ignorance is real since it is neither the cause of anything nor the producer of its effect.
- 57 It can neither cause the Atman to dream nor put him to sleep in his own resting place.
- 58 Let it be so. (If the Ajnanvadin again says) the ignorance was in union with the Atman when he was in his pure state.
- 59 Fire exists in wood before two pieces of it are rubbed together.
- 60 (It can be replied that) The pure state of the Atman does not even tolerate the name Atman. So how can ignorance desire to find any room there ?
- 61 Should we remove the snuff before lighting a lamp or abandon the shade of the tree that has not yet grown ?
- 62 Or, besmear with an ointment the body that is not yet formed or cleanse the mirror that is not yet made ?
- 63 Or try to remove the cream of the milk that is yet in the udder ?
- 64 So, how can there be anything like ignorance in the Atman where there is even no room for the state of being called Atman ?
- 65 So naturally it becomes clear that even at that time ignorance does not exist. Now what is the propriety of even saying that it does not ?

- 66 In spite of this, if one persists in saying that ignorance exists in the Atman that is beyond all being and non-being.
- 67 (It will be like saying that) The non-existence of a jar is broken into a hundred pieces, or death itself has been killed entirely.
- 68 Or like saying that sleep or fainting itself has fainted away, or darkness has fallen into a dark well.
- 69 Or non-existence got into troubles, or the interior part (i.e. void) of a plantain tree is broken, or the sky is turned into a whip and made the cracking Sound.
- 70 Or a poison was administered to a dead man, or the lips of a dumb man were silenced or the unwritten letters were erased.
- 71 So it is futile to say that ignorance remains (in the state of the Atman). Now it is said that it is identical with the Ultimate Substance.
- 72 See how can a barren woman give birth to a child ? Or can the seeds that are burnt, sprout ? Can darkness meet the sun ?
- 73 In this way, howsoever we search for ignorance in the Pure Intelligence, it will not be found out.
- 74 Desiring the cream if one were to shake the pot of milk, would it appear on the surface or be disintegrated ? It (the search for ignorance) would be like this.

- 75 Or if one wakes up hurriedly to catch the sleep, will it be caught hold of or be destroyed in vain ?
- 76 So why should one go mad in search of ignorance ? To search for it is naturally equal to not searching (because it does not exist).
- 77 The town of thought is not illuminated in any way by the existence of ignorance.
- 78 Can the eyes of thought be able to see the ignorance within or outside of Atman at any time ?
- 79 The face of decision is not anointed by ignorance (i.e. the ignorance does not even exist for the sake of thinking and taking a decision). It does not bear any proof even in a dream. Indeed the thought that tries to grasp it, loses itself.
- 80 With all this, do you think that you will find some way towards the ignorance ?
- 81 (To think like this would be) to erect a meeting hall using the horns of a hare as pillars, to illuminate it with the rays of the new moon.
- 82 And to enjoy the festival by adorning the children of barren women with the sky flowers !
- 83 The desire (to search for ignorance) will be fulfilled if we can fill the measure glass of the sky with the ghee of a tortoise.
- 84 We have tried, in various ways, to search for ignorance. How many times should we repeat that it does not exist ?

- 85 So I would not utter the word ignorance even in a dream. But an idea occurs to me about it.
- 86 The Ultimate Reality is not such as would become the seer by seeing itself or any other object.
- 87 Then how is it that it presents before it the great visible world and assumes itself the function of a seer ?
- 88 The wide world rises and is also visible to us, in the state where even the name Atman cannot get access.
- 89 Though ignorance is not visible yet it exists without any doubt. It is proved by inference from the visible world.
- 90 The moon is one. But if it appears as two in the sky, should we not think that the eye-sight is impaired ?
- 91 The trees look fresh and green and it is not seen that they are sucking water from the source different from the ground on which they stand.
- 92 Still we cannot avoid inferring that their roots are certainly sucking water. So the ignorance also is known by inference from the visible world.
- 93 Sleep vanishes as soon as one awakes, it is not known to one who sleeps, but its existence can be inferred from the dreams.

- 94 So if there is the appearance of this vast world upon the Pure Substance, we can easily infer the existence of ignorance.
- 95 (To this we reply) How can we call this kind of knowledge ignorance ? Should we call the thing that causes daylight as darkness ?
- 96 Can it be called a collyrium (a dark thing) that makes an object look brighter and whiter than the moon ?
- 97 We can call this world the process of ignorance if water can perform the function of fire.
- 98 The knowledge will be worthy to be called ignorance if the full moon will be the cause of the dark night.
- 99 Will poison give out ambrosia with great love ? And if it does, can it be called a poison ?
- 100 Should we bring the flood of ignorance when all the becoming in front of us is enlightened with knowledge ?
- 101 If it is called ignorance, then what would be the nature of knowledge ? Is the Atman anything (knowledge or ignorance) ?
- 102 He does not become anything. He does not know what he is. All the means of knowledge become void.

- 103 He does not behave in such a way as to make us say that he exists. But there is no reason also to call him non-existent.
- 104 He exists without the existence of the other. He sees without being seen by anyone. If this is so why should he be regarded as lost ?
- 105 He silently endures the charge of the nihilists who regard him as nothing. He is not also disturbed by calling him of a particular nature. (i.e. as Sat, Chit and Ananda)
- 106 Does the Omniscient, who is the witness even of the deepest sleep, fail to understand this ? But he himself does not become visible.
- 107 The Veda says so much but it does not mention the name of the Atman. It only says 'Not this.'
- 108 Whom does the sun not enlighten ? But has he enlightened the Atman ? Can the Substance (the Atman) be enveloped by the sky ?
- 109 The egoism thinking "It is I" embraces the physical body that is nothing but a bundle of bones. It leaves aside this Substance (i.e. Atman).
- 110 The understanding that grasps everything knowable, falters before this Substance. The mind imagines everything except the Atman.
- 111 The senses that rub their mouths on the barren land of sensual objects, cannot taste the sweetness in the Atman.

- 112 Is it possible to apprehend in all its totality the Atman who has filled his belly by eating all the existence along with non-existence ?
- 113 As the tongue cannot taste itself, the Atman cannot be its own object.' How can he be the object to others ?
- 114 Let it be. As soon as Avidya, along with her innumerable names and forms, comes before the Atman, it vanishes with fear.
- 115 So how can any other thing find room where there is no desire to see one's own complexion ?
- 116 A person trying to put a stick into the puzzle of a string is troubled to find it outside the string when it is pulled. So any effort to decide the nature of the Atman becomes futile in the same way.
- 117 Or he who looks minutely his own shadow from head to foot and tries to jump over it fails to understand it.
- 118 So the person, who tries hard and decides that the Atman is like this, fails to grasp him.
- 119 Now, where the words cannot reach, tell me how can the intellect apprehend him as something other ?
- 120 How on the strength of that apprehension, can the eyelessness and the blindness of the Atman be dispelled and his vision be regained? '

- 121 He cannot experience his state of being as an object of perception. So also his state of being a perceiver goes away. In such condition —
- 122 Who meets whom ? How can the eye-sight be opened where even the unity is dissolved.
- 123 He has opened the doors of light turning aside this great obstacle.
- 124 Innumerable forms and sights arise but one Pure Intelligence underlies all.
- 125 The underlying Supreme Intelligence is so intoxicated by the great glory of the vision that he does not see again the same mirror of the jewels in the form of objects.
- 126 He is so munificent that he causes his sight to wear every moment new apparels in the form of the objects of the world.
- 127 As the Atman regards the objects once created as stale and worn out, he presents to his vision ever fresh and new objects.
- 128 Also he becomes subject by wearing every moment new ornaments of apprehensions. (i.e. It is the Atman that himself appears as the knowing subjects, that vary with the variations of the objects that are known).
- 129 He felt uncomfortable in his original Atmanic dignity. So he girded up his loins to become many i.e. this manifold world.

- 130 This is the way of the Omniscient. The Pure intelligence is full up* to the brim. But it is not known in any other house but in his own. (He knows Himself in the form of the visible world).
- 131 Thus the Pure Intelligence, where knowledge and ignorance embrace each other (i.e. vanish) opens His eyesight and meets himself in the form of visible objects.
- 132 As soon as He sees the visible world He enjoys it as its seer. The same enjoyment pervades the whole vision.
- 133 There goes on the process of giving and taking But the thread of unity does not break as the unity of the original face is not disturbed though it is reflected in a mirror.
- 134 Or as the standing posture of a noble horse which sleeps while standing, is not disturbed when it wakes up.
- 135 Just as water plays itself by assuming the form of waves, so the Ultimate Substance or Atman plays happily with Himself.
- 136 Is fire caught in the bondage of difference if it interweaves and wears garlands of flames ?
- 137 Can it be said that the sun is separate from his own rays that thickly surround him ?
- 138 Will the unity of the moon be disturbed if she is enveloped in her light ?

- 139 Though a lotus blossoms into a thousand petals it is one.
- 140 The king Sahasrarjuna has a thousand hands, but does he become one thousand and one ?
- 141 Even when there are spread on a loom a number of strips, there is to be found in them nothing but thread.
- 142 Though a crore of words meet in the residence of speech, all of them are nothing but speech.
- 143 Though there are foliages of visible objects and waves of different visions, they are not different from the seer.
- 144 If a lump of raw sugar is broken into pieces there is nothing but raw sugar.
- 145 So the Atman does not become the object of difference though he perceives the appearance or manifests himself in the form of the manifold objects.
- 146 The unity of the Atman is not lost even when he comes to fill the whole universe.
- 147 Though in a silken garment, having borders of two colours, there appear different shades of colour, all of them are threads only.
- 148 If the eye had been able to see the whole without opening its lids that are closed,

- 149 Or, if a Banyan tree has its full growth without the breaking of its seed, the expansion of the one Reality can be compared with it.
- 150 Then if he vehemently desires not to see himself, he rests in himself.
- 151 It is like the absorbing of the sight in itself when the eyelids are closed.
- 152 Or as the ocean is full in itself without the rising of the moon, or as a tortoise naturally draws its feet within itself.
- 153 Or as on the new moon day the moon (with all her sixteen kalas) enters the seventeenth digit.
- 154 So when the Atman withdraws the seer and the objects that are seen, he is falsely called a conqueror. It really is his resting in himself.
- 155 The Atman naturally is all that exists. Then who perceives what? This state of not perceiving is his sleep.
- 156 He is naturally an object to himself if he says, "I don't desire this state of non-perception. I want to see myself."
- 157 The Atman is the eternal perceiver and the eternally perceived. Now what is there to be newly created?
- 158 Should the sky and the void, the air and touch, the light and brightness be newly related?

- 159 The Atman shining as the universe, sees the universe. When there is no universe he sees its non-existence.
- 160 If by chance both the existence or non-existence of the world merged, he is the seer even of this state.
- 161 Is the coolness of the camphor due to the moonlight ? Is not the camphor anointed by itself (i.e. the coolness is due to its own nature) ? So the Atman is the Absolute seer in himself.
- 162 What more should be said ? The Atman is ever seeing himself in whatever condition he may be.
- 163 As a person imagines different countries of his liking and wanders through them with respect.
- 164 It is no wonder that when the eye is pressed it vibrates in the form of a pure shining star (that appears before the closed eyelids).
- 165 Therefore when the one Pure Intelligence is ever seeing itself what is the use of supposing any superimposition.
- 166 Who else covers a jewel with the garment of lustre ? Does gold decorate itself by securing its golden quality ?
- 167 Does sandal wears the garment of some other scent ? Does the ambrosia serve itself ? Will the sugar taste itself ?
- 168 Or is the camphor smeared with white lustre or is the fire made hot by heating ?

- 169 Or that the creeper entwining itself with its own foliage should naturally create a bower for itself.
- 170 Or as a lamp is wholly filled up with light, the Pure Intelligence is filled with the spirit and vibrates (in the form of the seer and the seen).
- 171 Thus without any obligation He is observing himself naturally.
- 172 The seeing or the non-seeing is like this. Does the moon think about any difference due to darkness or light ?
- 173 Therefore if He desires that this (i.e. observing) should not be, he is already of that nature.
- 174 The Atman appears as the object of seeing for a short time. But when they meet each other both of them vanish.
- 175 There the object is filled with the seer, and the seeing is merged in the object. Both vanish, and their real essence remains.
- 176 Both of them come to embrace each other in any place and at any time melting their state of being seer and the seen.
- 177 Neither does the camphor enter fire nor does the fire enter the camphor. Both of them are destroyed at the same time.
- 178 When one is subtracted from one there remains only a zero, and its figure is rubbed out. A similar

thing happens when the seer and the seen merge into each other.

179 Or if any one tries to wrestle with his reflection, both the wrestling and the reflection vanish.

180 So when perception is gone, the perceiver and the perceived meet and are united.

181 The eastern and western seas are different so long as they do not mingle. But there is all water after their intermingling.

182 So many triads (of the perceiver, perception and the perceived) are naturally emerging. Do they require determining at every moment ?

183 The swallowing up of the two particulars, (the seer and seen) and emitting their opposites is like the opening and the closing of the eye of the Reality.

184 It is wonderful that as soon as the eyelids close the Atman assumes the form of a seer which vanishes as soon as the eye-lids open.

185 The natural condition of the Atman lies between the destruction of the seer and the seen and a new revival of them.

186 It is like the water remaining in its natural state when the wave that is arisen vanishes and a new one has not yet arisen.

187 Or like our condition when our sleep ends and yet we are not fully awake.

- 188 Or it can be imagined if we think about the eyesight that has ceased to see one object and has not begun to see another, yet.
- 189 It is like the state of the sky when the day ends and the night is yet to come.
- 190 Or like the state of the Vital breath when one respiration is finished and the other is yet to be taken in.
- 191 Or like the state of an individual at the moment when all his senses are enjoying their objects simultaneously.
- 192 The ultimate nature of the Atman is like that. So can there be seeing or not seeing ?
- 193 Can it be said that a mirror can see its own cleanliness or not ?
- 194 Or by means of a mirror can a face be in front of or behind (the mirror) ? But can it be so to itself in the absence of the mirror ?
- 195 The Sun sees everything. But is it possible for him to witness the beauty of his own rising and setting ?
- 196 Or can a juice drink itself ? Or does it hide its place on that account ? Both the things are impossible because it is a juice in itself.
- 197 Being the vision itself he does not know seeing and not-seeing. He himself is the cause of both.

- 198 Being the perception, Himself he could not see himself. And so naturally he is the non-perception.
- 199 And how can the non-perception perceive itself ? Then again he is the perception himself.
- 200 These two dwell happily with each other and are destroyed by each other.
- 201 If the seeing is ever seeing itself, would this not be like not seeing ? So both seeing and not seeing do not touch Him. (who is pure Intelligence).
- 202 So if the Atman who conceals himself from seeing and not seeing, sees, then who has seen what ? (The Atman sees himself. So the seeing is like not seeing).
- 203 If the visible world appears, how can it be said that the seer has not perceived it ? (the answer to this objection is) His seeing is not due to the appearance.
- 204 Indeed, the appearance is seen. But in reality the appearance is nothing but the seer. So how can the non-existent be seen ?
- 205 Let the complexion be seen in a mirror. But it exists as a complexion in its own place. So the experience (of seeing it in a mirror) is futile.
- 206 This perception is like one's own perception in a dream when one is asleep.
- 207 If the person who is asleep is carried away in his dream in a comfortable carriage to the other place, is he really in that condition ?

- 208 Or is it really so if a headless couple of beggars appear (in a dream) to be ruling a kingdom ?
- 209 A person in a dream, without being changed, is in the same condition in which he was in the absence of the sleep.*
- 210 The distress of a thirsty person who has not seen the mirage is the same when he sees it. Because what has he gained (by seeing the mirage) ?
- 211 Or if a person made friendship with his shadow, his behaviour is of no use.
- 212 So the seer, by becoming the seen and showing it to himself, has made futile the act of showing.
- 213 Because if the seen is nothing but the seer how can it tolerate the act of showing? Is he absent to himself if it is not shown ?
- 214 Does the face become futile if it does not see itself in a mirror ? It exists in itself as it is, even without the mirror.
- 215 So the Atman does not become futile if he is not shown to himself by the appearance. The act of not showing is of no use.
- 216 So the Atman is in his own state without making himself a seer. Now why should he, who is in such a state, be made an object of seeing ?
- 217 It becomes redundant if it is said that what already existed was shown again. The showing becomes futile by also saying this.

- 218 It is the rope that really exists when there is the appearance of a snake on it. So it is the seer that really exists when there is the appearance of the seen upon the seer.
- 219 When there is a mirror before the face it appears unmistakably in the mirror. But as a matter of fact the face is in its own place and not in the mirror.
- 220 So among the seer and the seen, the seer really exists. So the seen is futile though it is seen.
- 221 Indeed, it is futile. But it does appear. So if by saying this its existence seems to be proved.
- 222 (It is not so) If some one sees the other and becomes the seer we can regard that he has seen it.
- 223 But here (in the case of the Atman) does the Atman see anything other than himself, though he may see or not see, though he may remain one or become many ?
- 224 The face has seen itself, though a mirror has shown it. The face is as it is in itself, though it is not shown by the mirror.
- 225 So if he is not shown, he is as he is in himself, or if he is shown, he is also the same.
- 226 Though revealed by wakefulness or concealed by sleep the person is the same in himself.
- 227 Or a king is as he is, though he is made conscious of his position by saying "You are a king"

- 228 Or is there any loss to his dignity if he is not reminded of his kingship ?
- 229 So he (the Atman) may be shown or not shown, he does not reach a higher or a lower position. He is naturally in his own state of existence.
- 230 So what other thing is there that is mad after showing the Atman to himself? If there is no seer who should see the mirrors ?
- 231 Does a lamp create the person who lights it or does it exist on account of that person ? So the existence of any cause is due to the Atman.
- 232 The flame enlightens the fire. But can it be considered different from the fire ?
- 233 And the thing that we call a cause is manifested and shown by him. If he sees it, he is by his own nature the object that is seen.
- 234 So there is no other cause besides him for the self-illuminating Atman to see himself.
- 235 In whatever form the appearance may be, it appears through him. Here there is no other besides him.
- 236 It is the gold that shines in the form of an ornament or a solid piece, because there is nothing but gold.
- 237 There is nothing else but water in the current or its waves. So no other thing exists or is brought into existence.

- 238-239 There is nothing else in the camphor but itself, though it may be inferred by the sense of smell, or taken into one's palm or seen with one's eyes. So, in whatever way, it is He-the Atman that experiences himself.
- 240 Now let Him appear as the seen or let Him be the seer, nothing else is manifested without Him.
- 241 The Ganges may flow as the Ganges or may remain as the ocean by mingling with it, but we cannot see anything new and wonderful in its existence as water.
- 242 Whether liquid or frozen, the ghee does not become anything else. Such an inquiry is meaningless.
- 243 The fire and the flames are not regarded as two separate things because both of them constitute the fire and are not different from it.
- 244 So it may be the seer or the seen, both the states are futile, because really it is the one state of the Atman that pulsates everywhere.
- 245 There is nothing else besides pulsation if we look from the point of view of the pulsation. So does the Atman see though he sees ?
- 246 It is not that the appearance is spread before and the seer watches it remaining behind. It is his pulsation when he sees himself.
- 247 It is like ripples sprinkling themselves upon water, gold covering a piece of gold, eyesight remaining spell-bound with its own vision.

- 248 It is like uniting a tune with a tune, a fragrance with a fragrance or serving the dish of contentment to contentment.
- 249 Or as if the raw sugar is anointed with the raw sugar, Meru, the mountain of gold, is covered with gold or the fire is surrounded with flames.
- 250 What more should I say ? It is like the sky resting on the couch of the sky. Then who should sleep ? and who should wake ?
- 251 He saw himself as if he did not see. And without seeing himself his seeing is natural.
- 252 Here no talk is tolerated, no knowledge can get entrance, no experience can be proud of its greatness.
- 253 So his seeing himself is like this. It is like no one seeing nothing.
- 254 In short, the Atman is illuminated by the Atman. He awakens himself without awaking.
- 255 On account of the desire to see himself, all the states (i.e. that of the seer and the seen) are manifested without disturbing his own condition.
- 256 If he wishes to remain without seeing, the not-seeing itself becomes seeing. And on account of this seeing both seeing and not-seeing go away.
- 257 Though he may evolve in any form, his unity is not lost. Or if he contracts he is as perfect as before.

- 258 The sun can never catch hold of darkness. Then why should he listen to the talk about light?
- 259 Let there be darkness or light. He is like the Sun that remains alone in his glory in any condition.
- 260 So he (the Atman) may assume any position, he does not miss his own self.
- 261 Though innumerable waves rise and fall the ocean does not give up its nature.
- 262 The richness of the Atman who is Pure Illumination cannot be compared to the Sun because his rays go out of himself.
- 263 There will be no cloth in the world if the cotton-fruit does not break. (So the Atman cannot be compared to it.)
- 264 If a piece of gold remains as it is, it cannot adorn the various organs of the body.
- 265 No individual can go from one quarter to another without crossing the intervening distance. So he cannot be compared to the Atman.
- 266 So the play of the Atman has no parallel. He can be compared only with himself.
- 267 He is devouring the mouthfuls of his own light. But neither is his food of light reduced in quantity nor is the size of his belly changed.
- 268 Thus the Atman is ruling his kingdom in his own place with his unparalleled sport.

- 269 If this is called ignorance, it means the end of all logical thinking. Can we tolerate the talk of one who speaks like this ?
- 270 If that which illumines is called ignorance, it is like calling the thing that enables a man to see an underground store of wealth, a collyrium (a dark substance).
- 271 Is not the idol of Ambika (the consort of Shiva), though made of gold and hence shining, is called Kalika (dark goddess) ? So to call the self-illumination of the Atman ignorance is like this.
- 272 In reality all the sorts of elements from the God Shiva to the earth are illumined by his rays.
- 273 It is on account of him that knowledge knows, sight sees, and the light enlightens.
- 274 Ah! who is the mean person that has pointed him out as ignorance ? Is it really not like binding the sun in a sack of darkness ?
- 275 To write the letter "A" before the word "Jnana" (knowledge) and to regard it as enhancing the greatness of that "Jnana" ! Is it not an extraordinary method of elucidating the meaning of a word ?
- 276 Why should one place fire inside a box made of lac ? It will reduce everything to fire.
- 277 Therefore it would be irrelevant to speak about the doctrine of ignorance when all the universe is the vibration of knowledge.

- 278 First it is like committing a sin by uttering the word 'killing of a cow' (because the animal cow is regarded as sacred) and secondly it is utter falsehood (hence another sin). So how can the knowledge be called ignorance ?
- 279 And the talk about ignorance is itself a vibration of knowledge (i.e. becomes intelligible through knowledge). So why should not knowledge be regarded as knowledge ?
- 280 Let it be, by the same illumination of his own the Atman is seeing himself in various forms.
- 281 How can ignorance that pales before searching thought get eye-sight and see itself in the form of the visible world in front of it ?
- 282 If the ignorance says that it gives birth to the world which is knowledge, and tries to establish its existence by means of ignorance,
- 283 Then the world itself has proved emphatically the non-existence of ignorance, because ignorance and knowledge cannot be related like a substance and its quality.
- 284 Knowledge would be the quality of ignorance if pearls are produced from water or a lamp is sustained by ashes.
- 285 Ignorance would emit the lustrous knowledge. if the moon emits burning flames or the sky is turned into a slab of stone.
- 286 It is astonishing that a deadly poison should come out of the ocean of milk. But how can there be pure nectar in the deadly poison ?

287 Or suppose that ignorance is produced from knowledge; the ignorance would vanish at its very birth (because it cannot remain with knowledge) Then knowledge only will remain and there will be no ignorance.

288 So the sun is as great as the sun, the moon is like the moon and the lamp is like the lamp.

289 Do not fail to know that the light (of knowledge) is nothing but the light. The whole world is nothing but the illumination of the Substance or Atman.

290 The Shruti (the Upanishadas) declares with contentment that all that exists is illuminated by His light. Is it purposeless ?

291 Therefore the light of the Substance or Atman is the cause of the manifestation of the Atman's beauty that is enjoyed by the Atman himself.

292 But discarding this, to regard ignorance as the cause of the Atman's self-illumination, is utterly unreasonable.

293 Therefore the existence of ignorance is not found out in any way. It becomes futile though we try to search for ignorance.

294 The sun would find no existence of darkness though he visited the residence of night.

295 If a person tries to put sleep into a bag, he cannot even catch hold of wakefulness and remains alone as he is in himself.

CHAPTER VIII

Refutation of Knowledge

- 1 As for ourselves, we have neither ignorance nor knowledge. Our spiritual teacher has made us realize what we really are.
- 2 If we try to see how we are to ourselves the seeing itself is ashamed. So what should we do ?
- 3 Happily our spiritual teacher has made us so great that we cannot contain ourselves within ourselves.
- 4 We are not limited by the state of being Atman. We are not disturbed by self-cognition. There is no change in us even by the contact of final emancipation.
- 5 No word that can describe us, has yet come into existence. No sight that is able to see us is possible.
- 6 Who can enjoy or perceive us making us an object of enjoyment ? We are not even able to perceive ourselves.
- 7 It is no wonder that we can remain neither concealed nor manifest. But oh ! how difficult it is for us even to exist !
- 8 In short, how can we describe by words the condition in which we are placed by Shri Nivritti ?

- 9 Then, how can ignorance dare to come before us?
How can Maya come into existence after her death?
- 10 Who can know any talk about knowledge when ignorance cannot get entrance ?
- 11 We have to light the lamps because there is night.
The efforts of doing so are of no use when there is the sun.
- 12 So knowledge also disappears when there is no ignorance. Now both of them vanish.
- 13 Really speaking the words knowledge and ignorance are destroyed in the process of giving them separate meaning (The supposition of ignorance leads to the supposition of knowledge. But the word ignorance itself is illuminated by knowledge. So there is no ignorance that is taken for granted, hence no knowledge based upon this conception of ignorance.)
- 14 If a husband and a wife exchange their heads cutting each other's throat, both of them would lose their lives without exchanging their positions.
- 14 The lamp that is lighted behind a person is of no use to him. If the eye-sight can perceive in darkness, that darkness becomes futile (i.e. there is no difference between light and darkness)
- 15 So the utter non-cognition is called ignorance. How can that be the ignorance by means of which everything is comprehended ?

- 16 In this way knowledge became ignorance and ignorance disappeared on account of ignorance. Both of them become futile through each other.
- 17 Now he who knows does not know, and he, who does not know, knows. So where should knowledge and ignorance live ?
- 18 In this way, swallowing both the night of ignorance and the day of knowledge, the Sun of Pure Intelligence has arisen in the sky of Pure Consciousness.

CHAPTER IX

The Secret of Natural Devotion

- 1 Now fragrance became, the nose, ears emerged out of the tune and mirrors evolved out of the eyes.
- 2 The fans become the blowing breezes. The heads assuming the form of Champaka flowers, give out sweet fragrance.
- 8 The tongue is turned into the flavour, the lotus opens in the form of the sun, the Chakor birds became the moon.
- 4 The flowers assumed the form of the bee, the damsel became a youth, or the sleeping person became his own couch.
- 5 The blossoms of the mango-tree became the cuckoo, the body itself became the breezes of winds coming from the Malaya mountain (where sandal trees grow), the flavours themselves became the tongues.
- 6 Or as a piece of pure gold made out of itself engraved ornaments for the sake of charming appearance.
- 7 So the enjoyer and the object of enjoyment, the seer and the object of sight, become one in the unity which is an unbroken whole.
- 8 A Shevanti flower blossoms into a thousand petals without coming out of its own state of being a Shevanti flower.

- 9 So, though the auspicious drums of new experiences are beating they are not heard in the town of inactivity.
- 10 Therefore the multitudes of senses simultaneously run to their objects in front of them.
- 11 But as soon as the eye-sight touches a mirror, the sight meets the sight (giving up the mirror). The same thing happens in the case of the running of the desires. (senses) (The object of the senses is no other than the seer and no sooner do they meet their object, than the seer is united with his own self).
- 12 Though there are three different things like a serpentlike ornament, an ear-ring, and a bangle, their purchaser purchases nothing but gold.
- 13 If the hand is stretched out to gather the ripples it gets nothing but water.
- 14-15 Though camphor presents itself as touch to the hand, as a nice object to the eye, or as a fragrant thing to the tongue, it presents itself as nothing but fragrance. So Atman alone vibrates in the form of the sensible manifold.
- 16 So when the hands, in the form of various senses like the ear and others, are ready to catch the object like words,
- 17 Then as soon as there is a contact between the object and the senses, the object does not remain as an object of sense. There is no other contact because everything is the Atman.

- 18 The parts that appear in a sugarcane are all contained in the juice or the full moon has all her lustre.
- 19 The meeting of the senses and their objects is like the moon light falling on the moon, or waters showering on the sea.
- 20 Though he may speak anything he likes, his silent meditation is not disturbed.
- 21 His actionless condition is not affected even though he performs countless actions.
- 22 Stretching the arms of desires the eye-sight embraces her objects but really she gains nothing (because both the sight and its object are nothing but the Atman).
- 23 As the sun, stretching the thousand arms of his rays to take hold of darkness, remains alone as he is,
- 24 As a person, getting up to meet the sport of a dream, finds himself alone,
- 25 So when there are objects of the senses before him the person who has attained the spiritual wisdom appears to become an enjoyer of that object, but we do not know whether he enjoys it or not.
- 26 If the moon tried to gather the moon-light then who has gathered what? It is like a futile imagination without any result.

- 27 The yoga that is attained by the yogis through the means like restraining the senses is as lustreless before this path (of the wise one) as the moon is by day.
- 28 There is no action or inaction, and everything goes on as the experience of the Atman.
- 29 The non-dual one enters of his own accord the courtyard of duality. And the unity deepens along with the growth of difference.
- 30 The enjoyment of the objects of senses becomes sweeter than the bliss of final emancipation, and in the home of loving devotion the devotee and his God experience their sweet union.
- 31 Though he may walk in a street or sit still, he is always in his own house.
- 32 He has no goal to attain though he may perform any action. And it is not that without doing anything he does not achieve his object.
- 33 He does not allow any room to the memory or forgetfulness. In this condition his behaviour is uncommon.
- 34 His own sweet will becomes the moral discipline, any kind of behaviour is his meditation. The glory of the final emancipation serves as a sitting carpet to this condition.
- 35 The God himself becomes the devotee. The destination itself becomes the path, and the whole universe becomes one solitude.

- 36 He may be a god or a devotee at any time. He is enjoying the kingdom of inaction in his own condition.
- 37 The temple is merged in God pervading everything. The process of time and the expanse of space vanish.
- 38 The God contains his own being within himself. Then how can the Goddess find room there? So also there would be no attendants.
- 39 In such a condition if a faithful desire for the relation of the master and the servant arises, he has to employ God alone for this purpose.
- 40 All the means of devotion like the silent repetition of the name of God, meditation, a staunch belief, are not different from God.
- 41 Now God should worship God with God in the form of any kind of offering.
- 42 The idol of God, the temple and God's attendants, all of them are carved out of the same mountain-rock. So in the same manner why should there not be the performance of the acts of devotion (though there is nothing but God everywhere)?
- 43 A tree has no other object besides it though it spreads in the form of its foliage, flowers and fruits.
- 44 There is nothing wonderful if a dumb person observes the vow of silence or does not observe. So the wise one remains in his divinity whether he worships or not.

- 45 The Goddess formed of rice, though she is not worshipped, is already worshipped by the grains of rice. Should she be now worshipped by the grains of rice ?
- 46 Will the flame of a lamp remain uncovered (i.e. without light) if we do not ask her to wear the garment of light ?
- 47 Is not the moon entirely covered with her light though we do not ask her to wear the moon light ?
- 48 The fire has its heat naturally. Why should we think of heating or not heating it ?
- 49 The wise one is naturally the God Shiva himself. So not only he worships while worshipping but also does the same while not worshipping.
- 50 Now the lights of action and inaction are put out and devotion and non-devotion sitting in the same row have the same dish before them (i.e. they occupy the same position).
- 51 In this condition the sacred texts of the Upanishadas become a censure, and censure itself becomes charming hymns.
- 52 In fact both praise and censure are reduced to silence. Though there is any talk it is silence.
- 53 It is a pilgrimage to God Shiva though he (the wise one) wanders at any place. If he goes to the Shiva, the going is like not going.

- 54 It is wonderful that in this condition both walking and sitting in one place become the same thing.
- 55 If his eye-sight sees any object at any time in any way he experiences the joy of seeing the God Shiva.
- 56 Or though God Shiva is seen before him, he has, as if seen nothing. God and his devotee are on the same plain.
- 57 A ball falls down of its own accord, strikes itself, rebounds and is enraptured in its own bliss.
- 58 If at any time it would be possible to see such a play of a ball, we would be able to speak about the natural behaviour of the wise one.
- 59 Neither can the hand of action touch it nor the knowledge get entrance in it. Spontaneous devotion goes on in this way.
- 60 It has no end. It is resounding in itself. What bliss can be compared to this?
- 61 This is the wonderful secret of natural devotion. This is the place where meditation and knowledge merge themselves.
- 62 Hari and Hara (God Shiva and Vishnu) are really identical. But the difference in their names and forms are also merged.
- 63 Oh ! Shiva and Shakti, that were swallowing each other, are both of them swallowed simultaneously.

- 64 Here Para (the highest kind of speech) eating all objects and drinking all other kinds of speech, took rest in sleep.
- 65 Oh Blessed and mighty Lord ! you have made us the sole sovereign of the kingdom of the supreme bliss.
- 66 It is wonderful that you have awakened the wakeful, laid down to sleep those who have already slept and made us realize ourselves !
- 67 We are all in all yours. Out of love you call us your own. It is becoming to your greatness.
- 68 You do not take anything from anyone. You do not give your own to anyone. We do not know how you enjoy your greatness (the state of being Guru).
69. You are supreme as a Guru (a spiritual teacher). You are laghu (a light object) because you help one to escape from drowning in the waters of the worldly life. (The word Guru means both great and heavy. The word Laghu means both mean and light in weight). Both these qualities of yours are understood by one who is favoured by your grace.
- 70 If your unity had been disturbed while sharing it with your disciple, why should the sacred works have extolled you ?
- 71 Oh Noble one, you are happy to become our kith and kin by taking away our feeling of difference from you.

CHAPTER X

Blessings to the World

- 1 Oh, Shri Nivrittinath ! you have blessed me with this supreme bliss. Should I enjoy it within myself ?
- 2 The Great God has endowed the sun with the fountain of light that illumines the whole world.
- 3 Was it for the moon's sake that the nectar was given to her ? Or did the sea grant water to the clouds for their own use ?
- 4 The light of the lamp is for illuminating the whole house. The expanse of sky is for the sake of the whole world.
- 5 There is the swelling of tides on the unfathomable sea. It is not due to the power of the moon ? It is the spring that enables the trees to offer their blossom and fruits.
- 6 So it is an open secret that all this is the gift of your blessed divinity. There is nothing that is mine.
- 7 But why should I explain myself in this way ? It is like obstructing the expansion of my master's glory.
- 8 What we have spoken is self-evident. Should words illumine the self-luminous ?

- 9 Or if we had kept silence would not a Person have soon seen another Person ?
- 10 When a Person sees another person it reveals naturally the self-evident truth that, without any change the seer becomes the object of sight. (A person looking at another individual is also seen by him. So he is both the seer and object of sight).
- 11 There is no other secret about the nature of Pure Intelligence than this. This is evident even before its statement.
- 12 If it is said that in these circumstances the occasion to begin this work does not arise, we can reply that we are describing what is self-evident only out of love for it.
- 13 It may be the same thing that is dear to us, but there is a fresh flavour in tasting it again. So there is propriety in describing what is self-evident.
- 14 So it is not that I have spoken out a secret. It is self-luminous.
- 15 We are enveloped by perfect egoism. We have pervaded everything. We are not concealed or revealed by anything.
- 16 What can we offer to ourselves in the form of any exposition ? Is it lost by remaining silent?

- 17 Therefore my speech has become the deepest silence. It is like drawing the picture of a crocodile on the surface of water.
- 18 In this way even the ten Upanishadas cannot approach it. The understanding has merged itself.
- 19 Jnanadeva says that this is the rich nectar of spiritual experience. Let even the emancipated should take its draught.
- 20 The state of emancipation is nice, but the nectar of spiritual experience is so pure and sweet that even the eternal state of emancipation will eagerly desire to taste its sweetness.
- 21 Should I, who have got the vision of the sun say that every night there is moon but it is so peculiarly bright on the full moon night ?
- 22 The bloom of youth resides in a damsel, but it blossoms forth when she is united with her beloved.
- 23 With the advent of spring the trees begin to kiss the sky with their twigs bearing fruits and flowers.
- 24 Therefore I have served the dish of my spiritual experience in the form of this talk which is Anubhavamrit (i.e. the present work).
- 25 The difference between souls that are emancipated, or eager for emancipation or in bondage, remains so long as all of them have not tasted the sweetness of this nectar of experience.

- 26 As the waters (streams) coming to dip themselves in the Ganges become the Ganges, or as the darkness, meeting the sun becomes itself the light of the sun,
- 27 As we can talk of different qualities of metals so long as they have no contact with the philosopher's stone. All of them are turned into pure gold by that contact.
- 28 Those who enter the inner sanctorum of these words are like rivers mingling with the ocean.
- 29 As all the fifty letters — and others — meet in the letter 'Om', so there is nothing else besides the Atman in all the movable and the immovables in the world.
- 39 There is no other thing that can be pointed out besides God. In fact everything is pervaded by Shiva.
- 31 "Therefore" says Jnanadeva, "Let the whole universe enjoy the festival of this nectar of spiritual experience"

INDEX

A

- Abhangas of Jnanadeva, dealing with various topics (P. 19); and Amritanubhava (P. 120).**
- Abhasavada, of Kashmir Shaivism (P. 106).**
Compared with Vivartavada (P. 106).
- Abhinavagupta, (P. 112 n).**
- Absolute, relation with the appearance according to Shamkar (P. 55); The world as the play of (P. 72); Splitting into subject and object (P. 72); of Yoga-vasistha and of Jnanadeva (P. 102); of Jnanadeva and Bradley (P. 138).**
- Ahimsa, the criticism of the conception of A. by Jnanadeva (P. 4).**
- Adhyas, Shamkar's conception of (P. 37); and Chidvilas (P. 128).**
- Agnosticism, in the Vedic Age (P. 84).**
- Ajnan, identical with Maya (P. 54); without foundation, unknowable and ineffective (P. 63); cannot co-exist with knowledge (P. 64); not proved by any Pramana (P. 65); cannot be proved with reference to the objective world (P. 66).**
- Ajnanavada, Ramanuja's refutation of (P. 57); Madhwa's refutation of (P. 58); Nimbarka's refutation of (P. 59); Vallabha's refutation of (P. 61); Jnanadeva's refutation of (P. 62).**
- Alavars, the Prabandhas of A. regarded as authoritative texts by Ramanuja (P. 37).**
- Ammonius Saccas, the founder of Neoplatonism (P. 132).**
- Amritanubhava, the independent and original work of Jnanadeva (P. 13); the greatest philosophical work in Marathi Literature (P. 18); end in Akritrim Bhakti (P. 18); as the philosophical basis of the Bhakti cult in Maharashtra (P. 18); Composed after Jnaneshwari (P. 23); Its style (P. 25); Direct reference to the treatment of some problems in Jnaneshwari (P. 25); Title and number of verses (P. 25); Division of chapters (P. 26); The commentators of A (P. 26); Division in four chapters by Harihar (P. 28); criticism of Ajnanavada (P. 63-73); Dr. Pendse's view about A. being an exposition of Adhyasa Bhashya of Shamkar (P. 71). Theory of Chidvilas (P.**

- 73); The conception of Bhakti in A. (P. 93). Yogavasistha and A. (P. 101); Shakti in Yogavasistha and Goddess in A. (P. 103); The work is composed for all the aspirants (P. 104); Reference of Shivasutras in (P. 104); No mention of Nathas (P. 107); Similarity of the philosophy of A and that of Nath-cult (P. 107); criticism of Shamkar in (P. 108); Pasasthi and A. (P. 114); Jnaneshwari and A. (P. 116); Similarity of the conceptions of Bhakti in A and Jnaneshwari (P. 119); Abhangas and A. (P. 120); Virahinis and A. (P. 121).
- Anandabodha**, location of Avidya in Absolute Consciousness (P. 72).
- Anupapatti**, sevenfold A. of Ramanuja (P. 57).
- Aristotle**, truth dearer than Plato to (P. 109).
- Appearance**, the views of Bradley, Shamkar and Jnanadeva (P. 138).
- Aprathak-siddhi**, Ramanuja on (P. 81) Aruni, the teacher of Yajnyavalkya and his idealism (P. 143).
- Asceticism**, the extreme form of A. in Mahanubhava sect (P. 4), in Shrimad-Bhagavata-Purana (P. 89), in the Narad Bhakti-Sutra (P. 91); criticised by Jnanadeva (P. 143).
- Atman**, cannot be proved by Pramanas and is beyond existence and non-existence (P. 73), becoming knower and the known without being transformed (P. 73); the world as the sport of A (P. 74); Incomparable richness of P. 74; unity not disturbed (P. 74); matchless sport of (P. 75); The concept of A in the Upanishadas (P. 84); Yajnyavalkya on the nature of A. (P. 85); as the true object of love (P. 85); Knowledge of A. gained by the grace of A. itself (P. 85); Identified with Brahman in the Upanishadas (P. 85); Jnanadeva's description of (P. 101). Difference between the conceptions of Shamkar and Jnanadeva (P. 126).
- Atreya**, Dr. B. L. (P. 112n).
- Avidya**, the meaning of (P. 39); as distorting Brahman (P. 47); sublation of A. in the state of liberation (P. 56). Location in the Absolute Consciousness (P. 72).
- Vachaspati** on the location of (P. 72). Sarvajnatmamuni, Prakashananda and Anandabodha on the location of A. (P. 72). Jnanadeva refuting the existence of A. (P. 72).
- Ayurvedics**, criticised by Jnanadeva (P. 4).

B

Badarayan, on the identity of Jiva and Brahman (P. 90).

Bagachi, Dr.; editor and publisher of the works of Matsyendranath (P. 7n).

Balkrishna, a commentator of Changadeva Pasasthi (P. 30).

Banerji Prof. A. K., His article on Gorakhanath (P. 113n).

Basava, his attack on Jainism (P. 4).

Belvalkar Dr. S. K. (P. 96n).

Bergson, on the Personality of God and the nature of Divine Love (P. 94).

Bhagawata Shri., English rendering of Jnaneshwari by (P. 35n).

Bhagavata Purana, as the Samadhibhasha of Vyas (P. 37); regarding the Supremacy of Bhakti (P. 89); Asceticism in (P. 89); prescribing the path of devotion for the persons of moderate temperament (P. 89).

Bhakti, as an end in itself (P. 18); In Vedic Age (P. 83); in the Upanishadas (P. 84); The germs of the philosophy of B. found in the Upanishadic doctrine of Atman (P. 86); the occurring of the word for the first time in the Upanishadas (P. 85); in the Bhagavad gita (P. 86); regarded as superior to Moksha in the

Bhagavata Puran (P. 89); The philosophical background discussed in the Shandilya Sutras (P. 90); as a means to liberation according to Shandilya (P. 91); the concepts of Vyas, Garga and Narada (P. 91); as superior to action, knowledge and meditation; it is the fruit of itself according to Narada (P. 91); Grace of saints and of God as means to (P. 91); as a kind of Ulhas or Rasa according to the author of Bhakti-Mimamsa-Sutras (P. 92); regarded as a Bhava by Mamata (P. 92); Higher than the joy of identity with Brahman (P. 92); Jnanadeva's concept of (P. 93); as the essence of Ultimate Reality (P. 93); as the very nature of God (P. 94); as the culmination of Spiritual experience and the highest value of the life (P. 94); The objective significance of (P. 95); The concepts of Shamkar, Ramanuja, Madhwa and Vallabha (P. 95); comparison of these with that of Jnanadeva (P. 96); Description in the Jnaneshwari (P. 116).

Bhakti cult of Pandharpur, (P. 5, 6).

Bhakti-Mimamsa-Sutras, (P. 92-93).

Bhakti-Sutras of Narada (P. 93).

- Bhakti-Sutras of Shandilya** (P. 92).
- Bhakti-Vijaya, of Mahipati** (P. 20 n).
- Bhandarkar-Dr. R. G.** (P. 20, 35, 99).
- Bheda-dhikkar, a treatise on Advaita-Vedant by Nrisimhasharma** (P. 10).
- Bhilam, the founder of Devagiri** (P. 1).
- Bopadeva, the famous grammarian and the friend of Hemadri** (P. 1).
- Brahma-Vilas, the theory expounded in the Rashttra Bhashya commentary on the Amritanubhava** (P. 28).
- Brihadaranyaka Upanishad, description of the birth of human beings in** (P. 44); **on the loneliness of Brahman** (P. 45); **concept of not being in** (P. 54); **on the nature of Brahman** (P. 86).
- Brahman, the world as the Vivarta of** (P. 56); **as the light of all lights** (P. 69); **as of the nature of Bliss and as the source of all human joys** (P. 85).
- Bradley, his conception of Absolute compared with those of Shamkar and Jnanadeva** (P. 138).
- Buddhism, advocating the renunciation for men as well as women** (P. 4).
- Buddhistic Philosophy, the Madhyamik school of** (P. 34n); **Refutation of its theory of Nihilism by Jnanadeva** (P. 41).
- Carpenter, "Theism in Mediaeval India"** (P. 97n).
- Chaitanya, the famous Vaishnava saint of Bengal** (P. 89).
- Chandogyopanishad,** (P. 50n, 96n, 97n).
- Changadeva Pasasthi, advice to Changadeva in sixty five verses** (P. 14); **as a short and clear exposition of Jnanadeva's philosophical stand-point** (P. 18); **the triad of knower, knowledge and the known described as the natural manifestation of the Ultimate Reality** (P. 49) **and Amritanubhava** (P. 114).
- Chandorakar Mr., on the manuscript of Amritanubhava containing 25 verses more than other manuscripts** (P. 26) **editor of Marathi Yogavashishtha** (P. 103).
- Charvak, accepts perception as the only proof** (P. 36); **Identifies soul with the body and considers consciousness as the function of physical body** (P. 79).
- Chatterji Dr. J. C., "Kashmir Shaivism"** (P. 112n).

Chaturvarga Chintamani, written by Hemadri (P. 1).

Chatusloki Bhagavata, the quintessence of Bhagavata Puran (P. 89).

Chauryansi, the inscription on a slab in the temple of Vithoba at Pandharpur. Its date is 1293 A.D. (P. 7n).

Chidvilas, the theory regarding the world as the sport of Atman (P. 74, 75); and Ajatavada (P. 103).

D

Dandekar Prof. S. V., on the methodological difference between Shamkar and Jnanadeva (P. 32—33); on the Purna Advaita of Jnanadeva (P. 127); criticism of the interpretation of (P. 128).

Das Ganu, a commentator of Amritanubhava (P. 30).

Das Gupta Dr. S. N., (P. 20n, 30, 31, 82n, 112n, 125); on the cardinal Principles of Idealism (P. 125).

Devotion, the conception of D. in the Vedic age (P. 83); in the Upanishadas (P. 84) in the Gita (P. 83); in the Bhagavata (P. 88); in the Shandilya Sutras (P. 90); in the Narada Bhakti-Sutra. (P. 91); in the Bhaktimimamsa Sutras (P. 92); Jnanadeva's Conception (P. 93).

Devotional Mysticism, of Jnanadeva compared with the contemplative Mysticism of Plotinus (P. 135).

Duessen, "Philosophy of the Upanishadas" (P. 77n).

E

Edwards Rev., His English translation of the 18th chapter of the Jnaneshwari (P. 35n).

Ekanath, his criticism of Mahanubhavas (P. 5). Influence of Jnaneshwari on the writings of (P. 18, 144). His commentary upon the Amritanubhava (P. 26).

Emanation, the theory of e. put forth by Plotinus (P. 133), and Spurtivada of Jnanadeva (P. 133).

Enneades, (P. 132).

Epistemological Method, adopted by Jnanadeva (P. 53).

Experience, the nature of the ultimate e. expounded in the Amritanubhava (P. 25), as the Ultimate Reality expressing itself in the manifold objects (P. 43).

G

Gahininath, initiator of Nivritinath (P. 5).

Ghosh S. K. "Lord Gourang vol. 1" (P. 97n).

Giridhar, the author of the Shuddhadwait Martand (P. 75n).

Gita, the commentary of Shamkar emphasises renunciation while that of Ramanuja emphasises devotion (P. 11); the greatest commentary of Jnanadeva on G. (P. 15). Reference to various systems in (P. 24); The concept of Bhakti in (P. 86); indirectly encouraging the lower forms of worship (P. 87); conception of God in (P. 87).

God, Shamkar regarding G. as phenomenal (P. 56); His Self-love (P. 75); as the controller of selves according to Ramanuja (P. 79); the views of Madhwa, Nimbark and Vallabha (P. 80); realizing Himself through human being according to Jnanadeva (P. 82); conception of G. in the Vedas, (P. 83); in the Upanishadas (P. 84); in the Gita (P. 87); Plato's conception as demiurge (P. 88); Jnanadeva's identification of G. and the Absolute (P. 94); G. and Love identified by Bergson (P. 94); Bergson and Webb on the personality of G. (P. 94); relation with man according to Webb and Jnanadeva (P. 94); His eternal play (P. 96); Bhakti the very nature of G. (P. 119).

God and Goddess, mean the same Ultimate Reality (P. 42-43); as Pure Knowledge and its self-cognition (P. 43); not distorting or delimiting each other (P. 43); different from Braman and Maya or Samkhya's Purush and Prakriti (P. 46); their sweet intimacy (P. 47); as parents of the universe (P. 47); Goddess, not identical with the celestial damsel in Kenopanishad or with the Prakriti in Swetasvetaropanishad (P. 45); as the affectionate mother of the universe (P. 46); of Jnanadeva and Shakti of Yogavasishtha (P. 46).

God realization, the meaning of (P. 82).

Gopinatha Kaviraja M. M., Editor of "The Saraswati Bhavan Studies", (P. 92); on 'A new Bhakti Sutra' (P. 92).

Gorakhanath, initiator of Tryambakapant, the great grand father of Jnanadeva (P. 6); the great organizer of Nath-cult (P. 6); and Jnanadeva (P. 106-108); regards Shakti-yukta Shiva as the Ultimate Reality (P. 107); considers Shakti as different from Maya (P. 108); Lays stress on the power-aspect of the Absolute and so his philosophy culminates in adopt-

- ing the path of Yoga. (P. 108).
- Goudapad, his Ajatavad (P. 55); on different views about the nature of the world (P. 55).
- Grace, the doctrine of g. in Kathopanishad (P. 85) in the Svetashvetaropanishad (P. 85); in the Bhagavadgita (P. 85); regarded as a means to devotion (P. 91).
- Grenfell W. T., on prayer (P. 22n.).
- Gulabarao Maharaja, the saint of Berar and an expounder of Jnanadeva's philosophy (P. 32).

H

- Hansaraja Swami, a commentator of the Amritanubhava (P. 29).
- Harihar, the author of. "Rashtra Bhashya" a commentary on the Amritanubhava. (P. 28).
- Hariharapant, the ancestor of Jnanadeva (P. 8).
- Haripatha, the work of Jnanadeva emphasising the importance of the Lord's Name (P. 19); as the outcome of the natural devotion in the Amritanubhava (P. 19).
- Harshe Dr. R. G., editor of a critical edition of the Vipra rhanuscript of Jnaneshwari (P. 34n.).

- Hemadri, the chief minister of King Ramadevarao Jadhava, the author of Chaturvarga Chintamani (P. 1).
- Henotheism, in Rigveda (P. 83).
- Hiriyanna Prof, "Outlines of Indian Philosophy" (P. 131n).
- Hugel Baron Von, 'Extenal life' (P. 133).
- Heparikar Balashashtri, the author of Tatparya Bodhini on the Amritanubhava (P. 30); Contrasting the philosophy of Shamkar and Vidyaranya with that of Jnanadeva (P. 129).

I

- Idealism, the cardinal principles of, (P. 125); of Shamkar and Jnanadeva (P. 125); of Jnanadeva and Bradley (P. 138).
- Indian Idealism, source in the Upanishadas (P. 143) Jnanadeva's philosophy as the culmination of (P. 143).
- Ignorance, See Ajnana.
- Inge Dean, on Plotinus (P. 139n).

J

- Jain sect, competing with Lingayata and Mahanubhavas (P. 4); criticism of its doctrine of Ahimsa by Jnanadeva (P. 4); their philosophy

- admitting only three Pramanas (P. 36).
- Janabai, giving birth date of Jnanadeva in her Abhanga. (P. 12).
- Jiva, the conception of Shankar (P. 79); of Ramanuja (P. 79); of Madhwa, Nimbark and Vallabha (P. 80); Jnanadeva's Conception of the Jiva or Finite self. (P. 81); the goal of J. (P. 82); the views of Kashyapa Badarayana and Shandilya (P. 90).
- Jivanmukta-Yati, His commentary in Sanskrit on the Amritanubhava, and interpretation from the point of view of Ajatavada (P. 30).
- Jnanadeva, the age of (P. 1); Writer of the first original philosophical work in Marathi (P. 2); criticising the worshippers of various deities (P. 3); criticism of Jain's doctrine of Ahimsa, (P. 4); spiritual lineage of (P. 5); initiated by Nivrattinath (P. 5); his philosophy influenced by Gorakhanatha's Siddha-Siddhant — Paddhati (P. 6); contact with Namadeva (P. 7); his philosophy as the foundation of the Bhakti cult in Maharashtra (P. 7); Sources of his biography (P. 8); ancestors of (P. 8); life and works of (P. 8-22); as a great apostle of Warakari cult (P. 14); traveling up to Benaras with Namadeva (P. 14); entering samadhi (P. 15); rejecting the theory of illusionism (P. 28); the negligence of his philosophy (P. 31, 142); Dr. Radhakrishnan on (P. 31); perfect monism of (P. 33); criticism of Mahavakyas (P. 38); on the efficacy of the word (P. 38); on the conception of Sat, Chit and Ananda (P. 39-42); Refutation of Nihilism (P. 41); On the nature of Ultimate Reality (P. 42-44); On God and Goddess (P. 44-49); His epistemological method (P. 53); refutation of Mayavada (P. 54-57); On the nature of the world as the expression of Divine Joy and Love (P. 73-75); His conception of the finite self (P. 80); His conception of Bhakti as the very essence of Divinity (P. 93-95); Identifying God and the Absolute (P. 94); Difference between the conception of Jnanadeva and those of other Acharyas like Ramanuja, Madhwa, Nimbark and Vallabh (P. 95-96); Jnanadeva's God compared with Otto's Holy (P. 95); Influence of Upanishadas on (P. 100); of Yogavasishtha (P. 101); of Shivasutras' (P. 104); of Gorakhanath (P. 106); of Shankar (P. 108); Different inter-

pretations of Jnanadeva's philosophy and their criticism (P. 123-131); the meaning of 'unreal' (P. 123); on the dynamic nature of Atman (P. 125), end of his philosophy in Bhakti (P. 126); difference between his Chidvilas and the Ajatavad of Goudpada (P. 128); & Plotinus (P. 132-137); and Spinoza (P. 136-137); His natural devotion differing from the Spinoza's intellectual love of God (P. 137); Jnanadeva and Bradley (P. 138); His philosophy as the culmination of Indian Idealism (P. 143); ethical teaching (P. 143); religion of love (P. 144); influence on the later writers like Namadeva, Ekanath, Tukarama and Ramadas (P. 144); the universal significance of his philosophy (P. 145);

Jnaneshwari, Composed in shaka 1212 (1290 A.D.) (P. 1); The magnum opus of Jnanadeva and the greatest commentary on Gita (P. 15); Extempore delivery of J. at Newase (P. 16); bringing out fully the spirit of loving devotion that pervades the Gita (P. 16); Jnanadeva's original view about the division of the chapters of the Gita (P. 16); the whole work predominated by Shanta-Rasa (P. 17); description of a true devotee in

(P. 17); as the Gospel of Warakari sect (P. 17); as inspiring the works of Ekanath and Tukaram (P. 18); & Amritanubhava (P. 116-121); description of Ajnan in (P. 118); the conception of Bhakti in (P. 119).

K

Kali-santaranopanishad (P. 86).

Kanole Mr. discussion about the chapter divisions of Amritanubhava (P. 34n).

Kashmir Shaivism, Shivasutras as the fountain head of (P. 104); influence upon Jnanadeva (P. 105); Abhasavada in (P. 106).

Kathopanishad, (P. 77n, 96n).

Kenopanishad, (P. 29, 44, 46, 96n, 111n).

Krishnamurti Dr. B. N., "Madhwa's Theistic Realism" (P. 82n).

Kshemendra, commentator of Shivasutras (P. 105).

Khasnis Mr. His English translation of the Amritanubhava called "Elixir of life" (P. 30).

L

Londhe Dr. D. G., On the dual monism of Jnanadeva (P. 32).

Love, Atman as the true object of (P. 85); Yajñavalkya on the true nature of (P. 85);

identical with God according to Bergson and Jnanadeva (P. 94); Experience of love through viraha or separation (P. 121); God as the embodiment of (P. 146); as the spring of noble deeds and highest social service (P. 147).

M

Macnicol Dr. Nicol, "Indian Theism" (P. 31).

Madhyamik, a school of Buddhist Philosophy adopting nihilism (P. 41); its refutation by Jnanadeva (P. 41).

Madhwa, dualism of (P. 36); rejecting the theory of superimposition (P. 37); authorities accepted by (P. 37); On the meaning of 'tatvamasi' (P. 38); His refutation of Mayavada (P. 58-59); the scheme of five fold difference (P. 80); conception of jiva or individual self (P. 80); conception of Bhakti or devotion (P. 95).

Mahadevan Dr. T.M.P., "Upanishadas selections" (P. 97n).

Mahanubhava, the gross pluralism of (P. 2); competing with Jain and Lingayat sects in the 13th century (P. 4); worshipping Krishna and Dattatraya (P. 4); its extreme asceticism criticised by Ekanath and Tukaram (P. 5).

Maharashtra, the political condition of M. in Jnanadeva's

times (P. 1) literary condition (P. 2); religious condition (P. 3).

Mahipati, a biographer of Jnanadeva (P. 8); mentioning the name of Ramashram as the teacher of Jnanadeva's father Vithalpant (P. 10).

Malu Sonar, the author of 'Malu taran, (P. 6).

Mammat, regards Bhakti as Bhava (P. 92).

Matsyendranath, mentioned in Jnaneshwari as the disciple of Shakti and spiritual teacher of Gorakhanath (P. 5); regarded as the author of Kauljnan Nirnaya (P. 7n); rejection of Mayavada by regarding the universe arising out of the Power of Brahman (P. 107).

Maya, regarded as a magic power in Svetasvetaropani-shad (P. 46); conception of Shamkar (P. 47); empirical portion of the individual self contributed by M. according to Shamkar (P. 79); regarded as the power of Brahman by Svapneshwar (P. 90).

Mayavada, germs of it in the Upanishadas (P. 55); its extreme form in Goudapada (P. 55); Refutation by Ramanuja (P. 57-58); Refutation by Madhwa (P. 58-59); refutation by Nimbark

- (P. 59-60); refutation by Vallabha (P. 61); refutation by Jnanadeva (P. 62-75).
- Metz Dr. Rudolf, "Hundred years of British Philosophy" (P. 141n).
- Mimamsakas, Jnanadeva's criticism of (P. 4); Prabhakar and Kumaril schools of (P. 36).
- Monothelism, in Vedic age (P. 84).
- Muktabai, the younger sister of Jnanadeva born in 1279 (A.D.) (P. 12); meeting with Gorakhanatha (P. 6).
- Muktikopanishad, (p. 86).
- Mukundaraja, the author of Paramamrit and Vivekasindhu (P. 1); Priority to Jnanadeva doubtful (P. 3); a follower of Shamkar (P. 3).
- Mundakopanishada (P. 96n).
- Mysticism, devotional m. of Jnanadeva and contemplative of Plotinus (P. 132).

N

- Nabhaji, a biographer of Jnanadeva (P. 8).
- Nachiket, insisting on self-knowledge (P. 85).
- Nagarjuna, as the propounder of nihilism (P. 41).
- Nagarajrao P., "the Schools of Vedant" (P. 49n).
- Naiyayikas, admitting four Pramanas (P. 36); Conception of soul of (P. 79).

- Namadeva, the first biographer of Jnanadeva (P. 8); intimacy with Janadeva and travelling up to Benares with him (P. 14); Janadeva's influence upon (P. 144).
- Naman, Composed by Jnanadeva describing the importance of prayer (P. 19).
- Name, of the lord like a doorway to his temple (P. 19); Importance of n. described in Haripatha (P. 19); its sweetness described in the Abhangas (P. 19).
- Narad, Bhakti sutras of (P. 91-92); His conception of Bhakti (P. 92).
- Nasadiya Sukta, in Rigveda (P. 84).
- Nath-Cult, one of the sources of Jnanadeva's spiritual lineage (P. 5); Organized by Gorakhanath (P. 6); its philosophical background (P. 108).
- Nihilism, Propounded by Nagarjuna (P. 41) its refutation by Jnanadeva (P. 41).
- Nimbark, his reputation of Mayavada (P. 59-61); conception of soul (P. 80).
- Nirabai, grand mother of Jnanadeva initiated by Gorakhanath (P. 8).
- Niranjan Madhava, a biographer of Jnanadeva (P. 8).
- Niranjan Buwa, the author of 'Anubhavamrit—Pada Bodhi-

ni' a Commentary on the Amritanubhava (P. 29).

Nivrittinath, Jnanadeva's elder brother as well as his spiritual teacher (P. 5); his birth in 1273 A.D. (P. 12); initiated by Gahininath on Brahmagiri mountain (P. 13); asking Jnanadeva to write an independent work and the Amritanubhava was written accordingly by (P. 13).

Novalis, designating Spinoza a God intoxicated Philosopher (P. 136).

O

Otto Dr., his conception of Holy compared with Jnanadeva's conception of God (P. 95).

P

Pandey Dr. K. C. on the theory of Abhasavada (P. 112n).

Pandurang Sharma, on Ramana and Jnanadeva (P. 32, 71); on the difference between Shamkar and Jnanadeva (P. 130); criticism of his view (P. 131).

Pangarkar L. R., the author of the History of Marathi Literature (20n) on the birth-date of Jnanadeva (P. 12); identifying the views of Jnanadeva and Shamkar (P. 33).

Patawardhan Prof. W. B., on the general drift of the teaching of Jnaneshwari (P. 17); criticism of his view about the composition of Amritanubhava before Jnaneshwari (P. 23-25); On the beauty and cadence of the Ovis in Jnaneshwari (P. 142).

Pendse Dr. S. D., identifying the views of Shamkar and Jnanadeva (P. 33); His criticism of Pandurang sharma (P. 71); regards Amritanubhava as the exposition of Adhyasa Bhashya of Shamkar (P. 72); criticism of his view (P. 72); On the similarity between Amritanubhava and Yogavasistha (P. 101); Its refutation (P. 102-3); criticism of his view about the identity of Jnanadeva's and Shamkar's standpoints (P. 123-124).

Phatak Prof. N. R., as a writer on the philosophy of Jnanadeva (P. 32).

Plato, denying the reality of becoming (P. 54); his conception of God as demiurge (P. 88); Aristotle, remark about him (P. 109).

Plotinus, and Jnanadeva (P. 132-136); his negative conception of matter (P. 134); his ethics of renunciation (P. 135); his contemplative mysticism contrasted with

- the devotional one of Jnanadeva (P. 135).
- Polytheism in Rigveda (P. 83).
- Porphyry, the famous disciple of Plotinus (P. 132).
- Potadar Prof. D. V., On the author and date of Rashtra Bhashya (P. 28).
- Potadar V. M., identifying the views of Jnanadeva and Shamkar (P. 33).
- Prakashatman, on the location of Avidya in Absolute consciousness (P. 72).
- Prakriti, in Samkhya system (P. 46); Para and Apra in the Gita (P. 87).
- Pralhadabuwa Badve, his Sanskrit versification of Amritanubhava (P. 27).
- Pramanas, on the number of p. s. in different schools of Indian Philosophy (P. 36); The Ultimate Reality is beyond all Pramanas according to Jnanadeva (P. 40).
- Prayer, as the supreme end (P. 19); and Divine Experience (P. 19); as an eye to see God (P. 22n).
- Pringle Pattison Prof., On the nature of intelligent being (P. 113).
- R**
- Radhakrishnan Dr., the philosophy of Jnanadeva not received the proper attentions of writers like R. (P. 31); His reference to Jnaneshwari based upon a wrong information (P. 31); On the origin of Bhakti in Vedic worship of Varuna (P. 83); explanation of Bergson's position as regards God and Love (P. 98n).
- Rajawade V. K. first published the Chauryansi Inscription of Pandharpur (P. 7n).
- Raju Dr. P. T., "Thought and Reality" (P. 82n); identifies 'Lila' with 'Maya' (P. 126).
- Ramanuja, Qualified monism of (P. 36); refutation of Mayavada (P. 57); conception of Jiva (P. 79); conception of Bhakti. (P. 95).
- Ramashram, the spiritual teacher of Jnanadeva's father Vithalpant (P. 9).
- Rand Benjamin, "The Classical Moralists" (P. 140n).
- Ranade Dr. R. D., On the date of the composition of the Amritanubhava (P. 25); On Jnanadeva's Original contribution of Sphurtivada (P. 33, 103); On a passage in the Brihadaranyakopanishad (P. 45); Criticism of his view about the Virahinis of Jnanadeva (P. 121); On the Mayavada of Jnanadeva (P. 129); its criticism (P. 129).

Ray Choudhari Dr., the author of "The Early History of Vaishnava sect" (P. 31).

Reality the ultimate, self-illuminating, beyond knowledge and ignorance (P. 28). Jnanadeva on the self-evident nature of (P. 38). as the presupposition of all proofs (P. 38); sacred words point to its only (P. 39); The words Sat, Chit and Ananda are not real designations of (P. 39); as pure knowledge beyond relative knowledge and ignorance (P. 42); is not a nihil (P. 42); Its knowledge is like immediate experience (P. 43); as the substratum of the subject and the object (P. 43); can be called Sat, Chit, and Ananda in a transcendent sense (P. 43); as experiencing itself (P. 43); as overflowing with delight (P. 45); as manifesting the triad of knowledge, knower and the known (P. 49); enjoying its wealth through finite selves (P. 81); as Pure Consciousness, Love and Energy (P. 94); Identity of R. and God (P. 94); coincidence of the highest value and R. (P. 95).

Religion, the appreciation of Divine Love is the essence of (P. 95); of love implied in the philosophy of Jnanadeva (P. 144).

Renunciation, advocated by Shamkar (P. 3); Extreme forms in Mahanubhava sect and Buddhism (P. 5); Jnanadeva's criticism of (P. 143).

Rigveda, Polytheism and henotheism in (P. 83); worship of various deities in (P. 83); the power of sacrifice (P. 84); Scepticism in (P. 84).

S

Sachchidananda-Baba, a biographer of Jnanadeva (P. 8).

Samkhya, the dualism of s. refuted by Jnanadeva (P. 18, 46); Influence on Gita (P. 87); conception of the finite self (P. 79).

Sarakar Dr. M. N., "Vedantism" (P. 82n); "Hindu Mysticism (Studies in Vaishnavism and Tantrism)" (P. 147n).

Sarvajnatman, the author of Samkshep Sharirak (P. 27); On the location of Avidya (P. 72).

Satyamalanath, a biographer of Jnanadeva (P. 8).

Scepticism, in Rigveda (P. 84).

Sen Dr. K. M., on the period of Ramananda (P. 20n). "Medieval Mysticism of India" (P. 31).

Shakti, Shiva always accompanied by (P. 48); Shakti is Bhakti according to Jnanadeva (P. 94); different from

- Maya according to Gorakhanath (P. 107); as the power inherent in Shiva (P. 108);
- Shamkar, his attack on Vedic ritualism (P. 3); advocating renunciation (P. 3); his hymn in praise of Panduranga (P. 6); the monism of (P. 36); on the proof of testimony (P. 37); his explanation of the terms Sat, Chit, and Ananda (P. 51n); On the nature of Knower, Knowledge and the Known (P. 54); denying the reality of becoming (P. 54); on Reality and Appearance (P. 55); his theory of Adhyasa (P. 55); accepting Maya as an indisputable fact (P. 56); on the world as the parinama of Avidya and the vivarta of Brahman (P. 56); on the phenomenality of God, world and the finite self (P. 56); Refutation of his Mayavada by Ramanuja (P. 57-58); by Madhwa (P. 58-59); by Nimbark (P. 59-60); by Vallabha (P. 61); by Jnanadeva (P. 62-75).
- On the identification of the self and Brahman (P. 79); his conception of the individual self (P. 79); his conception of Bhakti compared with that of Jnanadeva (P. 95); and Jnanadeva (P. 108-110); points of similarities and difference between S. and Jnanadeva (P. 108-110); his philosophy ending in renunciation (P. 127); nearer to Jnanadeva than Vallabha and Ramanuja (P. 128); His conception of appearance compared to those of Bradley and Jnanadeva (P. 138).
- Shamkari Vidya, the meaning of (P. 24).
- Shandilya, the sutras of (P. 90); discussion of the philosophical background of Bhakti (P. 90); His conception of Bhakti or devotion (P. 90); Bhakti as a means to liberation (P. 91); the empirical life of the finite self is due to the absence of Bhakti (P. 90).
- Sharangadhar, the author of "Sangeeta Ratnakar" (P. 1).
- Shivakalyan, a commentator of the Amritanubhava (P. 27).
- Shiva, the primal spiritual teacher (P. 23); revealing Shiva-sutras (P. 104); inseparable from Shakti (P. 105); the view of Gorakhanath on the nature of (P. 107).
- Shiva-sutras, reference in the Amritanubhava (P. 105); as the fountain head of Kashmir shaivism (P. 104); Influence on Jnanadeva (P. 104-106).
- Shunyavada, the doctrine of (P. 34n); Jnanadeva's criticism of (P. 41).

Shridhar, a wellknown commentator of Bhagawata Puran (P. 89).

Shrinivasachari Prof. P. N., on the Pancharatra Agam and the works of Alvar saints (P. 49n); on Prapatti (P. 99n).

Socrates, on the importance of self-knowledge (P. 78).

Sopan, the younger brother of Jnanadeva born in 1277 A.D. (P. 12).

Soul, see jiva.

Spinoza, on God's love for Himself (P. 52n); on the philosophy as a way of life (P. 136); difference between his intellectual love of God and Jnanadeva's natural devotion (P. 137).

Sphurtivada, as the original contribution of Jnanadeva (P. 129); and the theory of emanation. See also Chidvilas.

Subandha Mr. P. S., his article on the abhangas of Namadeva (P. 20n).

Subhedar Bar. Manu, his translation of Jnaneshwari (P. 35n)

Svapneshwar, a commentator of the Shandilya Sutras, occupying middle position between Shamkar and Ramanuja (P. 90); considering jiva and Brahman as different yet one (P. 90).

Svetasvetaropanishad, Prakriti identified with Maya (P. 45, 46); Emphasising the doctrine of grace (P. 85); Brahman as of the nature of bliss (P. 85); On Atman as the eternal subject (P. 101).

T

Taittiriyanopanishad, on the Brahman as the source of all human joys (P. 85); on the Atman being beyond the reach of thought and mind (P. 100).

Tryambakapant, the great grandfather of Jnanadeva, initiated by Gorakhanath (P. 5, 8).

Tukarama, Jnaneshwari as the source of inspiration of the works of (P. 18); His criticism of Mahanubhava (P. 5); as the pinnacle of the temple of Bhagawata Dharma in Maharashtra (P. 145).

Tulapule Dr. S. G., on the Chowryansi Inscription of Pandharpur (P. 7n).

U

Upanishadas, the concept of God and Bhakti in (P. 84); meditations in (P. 85); roots of later day systems found in (P. 85); germs of later day philosophies of Bhakti and yoga in the Atman's nature of bliss described in U. (P. 86); various suggestions of

truth in U. (P. 85); Influence on Jnanadeva (P. 100-101).

V

Vachaspathimishra, on the location of Avidya in the finite, self (P. 72).

Vallabh, the pure monism of (P. 36); refutation of Mayavada (P. 61); The conception of jiva (P. 80); his conception of Bhakti compared with that of Jnanadeva (P. 96); His conception of the ideal world or Goloka (P. 96).

Vasugupta, the Shiva-sutras revealed to (P. 104).

Vedic Age, the concept of Bhakti in (P. 83); scepticism in (P. 84); Agnosticism in (P. 84); Monotheism in (P. 84).

Viraha, Jnanadeva on the nature of (P. 121).

Virahini, Jnanadeva's Abhangas of (P. 20); meaning of the word (P. 20); as the culmination of Jnanadeva's Hari-patha (P. 20); Dr. Ranade's interpretation and its criticism (P. 121); and the Amitanubhava (P. 121); as the mature fruit of loving devotion (P. 121).

Virāshwar, a commentator of the Amritanubhava (P. 28).

Vishwanath Chakravarti, A chaitanyite commentator of Bhagavata Puran (P. 90).

Vishwanath Kibe, the author of "Jyotsa" a commentary on the Amritanubhava (P. 28).

Vithalpant, the father of Jnanadeva, his life story (P. 9-13)

W

Weber, on the meaning of Spinoza's intellectual love of God (P. 136-137).

Webb, on the personality of God and His relation with man (P. 94).

World, Goudapada on the various views about the nature of (P. 55); as the Parinama (modification) of Avidya and the Vivarta (anillusory appearance) of Brahman according to Shamkar (P. 56; as Chidvilas or the expression of Divine love according to Jnanadeva (P. 73).

Y

Yajnyavalkya, on the Atman as the true object of love (P. 85); On the Atman as the eternal Knower (P. 101); His idealism (P. 143);

Yoga, Superiority of remembering the name of the lord to the path of (P. 18); the experience of Y, paling into insignificance before natural devotion (P. 82).

Yogachar, the school of Buddhist Philosophy denying soul as the unifying principle of ideas (P. 79).

Yoga-Vasishth, the influence of Y. on Jnanadeva (P. 101); difference between the Prakriti in Y. and the Goddess of

Jnanadeva (P. 103); on the world as an accident (P. 104).

Z

Zeller, on the cynical ideal of freedom adopted by Plotinus (P. 140n).

Zha Dr. Ganganath, one of the editors of saraswati Bhavan Studies Vol. II (P. 97n).

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